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Jan

Church rehabilitates handicapped in Jordan

The Christian Reformed World Relief Committee (CRWRC), the "deed" agency of the Christian Reformed Church in North America, moved into Jordan in 1973 to work with refugees from Palestine.

As the work evolved, it developed into a program of rehabilitation for the handicapped — for refugees and Jordanians alike. For six years CRWRC worked on a two-pronged attack on the problems of the handicapped — self-help for individual handicapped people and a program of advisory aid to the government.

Because there were no education or rehabilitation programs for them, people who were mentally and physically handicapped were unable to learn, unable to earn a living. Many had no choice but to become beggars.

CRWRC worked with many hundreds of these individuals. A loan to start a small grocery store, a pair of goats to begin a goat herd, a loan to begin a bicycle repair shop, or a pillow-making business — these were a few of the ways CRWRC helped.

Jordan was just beginning to develop. It was no longer one of the very poorest societies in the world; but its handicapped were the last to benefit. CRWRC also carried on a program of advice and consultation to the Jordanian government and charities. As a result of that work, good programs of rehabilitation were established which will give help to handicapped Jordanians for years to come.

In 1977 CRWRC fulfilled its original contract with the Jordanian government. The promised programs of self-help and advice to agencies had been completed.

In November of that year, CRWRC decided to continue the program in order to build a local organization to carry on the self-help program when the agency left. We hoped that the group could be a Christian organization or church.

In order to implement that decision, CRWRC sought permission from the Jordanian government to start vocational rehabilitation projects with Christian church groups. Bob Haan was

instructed to work especially with such groups to develop their ability and willingness to carry on such programs.

By late 1979, it appeared that the possibility of having such groups take over the work was impossible. Initial interest did not develop further and Bob and his staff believe that CRWRC's goal will not be met. In view of that fact, and the completion of CRWRC commitments to the original contract with the government, CRWRC has decided to withdraw its staff from Jordan. During the final phase-out, CRWRC is helping its Jordanian staff find jobs with other rehabilitation agencies.

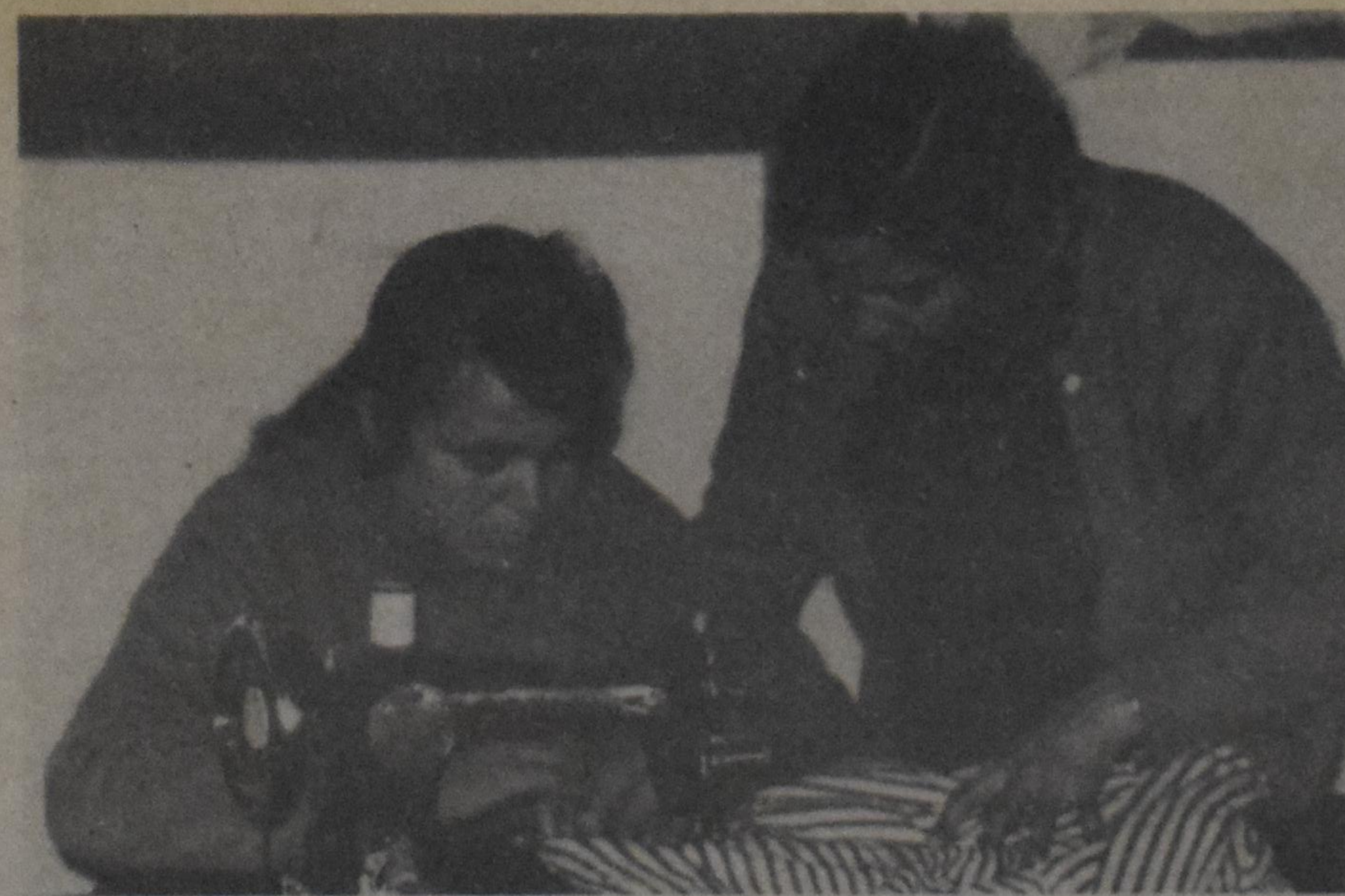
Although CRWRC was unable to meet the last of the goals in Jordan — that of leaving behind a Christian structure to carry on the work — CRWRC believes that its years in Jordan accomplished much good. Many hundreds of handicapped people were made self-supporting through loans and other help. The Jordanian government and voluntary groups have become concerned about rehabilitation of the handicapped and have started good programs to help them.

The International Christian Church of Amman has a Christian Reformed pastor who is establishing Reformed preaching and pastoral care for that international community of Christians. While there, CRWRC was able to complement the Back to God Hour broadcast. Most important, many in that Muslim culture have seen the compassion and love of Christians working in the name of Jesus Christ.

Polio struck the Mafraq home in Jordan. Shown here are eight of the thirty-five children. The wheelchairs were donated by the Christian Reformed World Relief Committee. The CRWRC also helped in their rehabilitation program.

Jordanians roam with their herd of goats, thanks to initial donations of a pair of goats by the CRWRC.

Handicapped refugees learn to become seamstresses under the guidance of CRWRC personnel. The agency lent them the sewing machines.



"Spotlight on the Spirit" — theme of Ontario convention

by Wilma Vanderschaaf

Miss Vanderschaaf is Niagara League representative on the convention planning committee.

On May 16-19, the sixth All-Ontario Young Calvinist Convention will be held at Wilfred Laurier University in Waterloo. The Quinte League, which will host this weekend is busy organizing and preparing for this convention. Much is being done, so that it will again be an unforgettable event!

The theme, "Spotlight on the Spirit" was chosen as a directive to the needs of all of us in this new decade, 1980. Our 3 main speakers, Rev. G. Hoytema from

Burlington, Rev. P. Stel from York and Rev. L. Tamminga from Willowdale will present this theme at various mass meetings throughout the convention.

The theme has been divided into two parts — the first dealing with the worldly spirit of our times and secondly, God's spirit in the world today.

Throughout the convention the theme will be followed through: in the mass meetings, group discussions, workshops and sectionals. There will also be time to share Christ's love in our Reach out program, to grow and increase in the knowledge of God's Word in our devotions. There will be time to enjoy music at the evening coffee-houses, time to enjoy each other's company, and time to worship in

song and praise at the Sunday evening service where we invite our parents, friends and neighbors.

All in all, it promises to be another great convention where Young People from across Ontario come together for Christian fellowship, to learn about God's goodness and justice, and to be renewed in His love.

We pray that God's spirit may continue to go with us as we prepare for this weekend, and that He will not only be with us now, but forevermore.

If there is anyone who is interested in coming to the convention, please contact your Y.P. society secretary. All registrations must be in by February 15.

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Viewpoint

Key to spiritual uncertainty

When we are down in the spiritual dumps, we often turn to Lord's Day 1 of the Heidelberg Catechism. We are reminded that our only comfort in this life comes from the knowledge that we completely belong to Jesus Christ.

But we are informed in the second half of that Lord's Day that we must understand three things before we can truly experience that "only comfort." We must realize how sinful we are, how Christ set us free from sin, and how we are to thank God for that. That answer forms the foundation of the structure of the Catechism — Sin, Salvation, Service (Misery, Deliverance, Gratitude).

It takes *faith* to realize that we belong to Christ. It takes *knowledge* to understand our end of the covenant relationship. That knowledge, I find, is lacking among many of us... myself included. We all confess that the Bible is the wholly inspired, infallible word of God. But very few of us really know what it says.

There is an amazing lack of Bible knowledge within our churches today. You know, our ministers are blessed in this area. Do you know of any other occupation or calling which involves a tremendous amount of time each week for Bible study? It makes one envious.

Most of us are in the habit of reading our Bible at the supper table, and perhaps less regularly for personal

devotions. But very few of us are actually involved in Bible study. It seems somewhat ironic that, in the days when the King James Version was the only translation available, Bible study and Bible knowledge seemed to flourish. Now that we have excellent translations which give us God's word in simple, easy-to-understand language, there is very little Bible study.

We must know what the Bible says about sin, salvation and service. That does not come from a casual glancing at the Psalms or at one of the Gospels. That comes from indepth study of the 66 books of the Bible. The Old Testament is there for a purpose. Its message for salvation is vivid.

Millions of North Americans are searching. Millions of Christians, too, are searching. Lack of biblical knowledge may be one of the reasons why there is so much unrest within our churches. Perhaps we have the faith to believe that we belong to God but we do not have the biblical knowledge to give that faith more substance. As a result, we look outside of our church to find an answer which has always been right there at our finger tips: in the Bible.

Yes, yes, we must do something, we say. Bible study groups don't generally appeal to us. It takes too much effort, too much brain work and we've had a busy week. That has been my excuse,

NewsViews

Canadian Church leaders urge Soviet withdrawal from Afghanistan

Officials of a number of churches in Canada and the Canadian Council of Churches sent a telegram on Tuesday, January 15th to the Soviet Embassy in Ottawa urging the immediate withdrawal of Soviet troops from Afghanistan.

The church leaders protested the intervention by Russian military forces in the strongest of terms. "Such an action constitutes a violation of the territorial integrity and sovereign independence of Afghanistan. It creates an extremely dangerous international situation by the threat it poses to other nations in the vicinity. It raises serious questions about the commitment of the Government of the Soviet Union to peaceful negotiations rather than to armed intervention in its relations with other sovereign states. It signals the beginning of a new cold war and therefore of international tension and security."

The church officials were unanimous in their criticism of the Soviet action. In their telegram to the Ottawa Embassy

they charged, "Any attempt on your part to justify such intervention as being at the request of the legal government in Afghanistan is contradicted by the fact that your very intervention precipitated the overthrow of the previous regime and now maintains the existing one in power."

It was signed by: Rev. Donald Anderson, General Secretary, Canadian Council of Churches; Most Rev. Edward Scott, Primate, Anglican Church of Canada; Rev. Donald MacDonald, Clerk of the Assembly, Presbyterian Church of Canada; Rev. Donald Ray, General Secretary, United Church of Canada; Rev. R. W. Watts, General Secretary, Baptist Convention of Ontario and Quebec; Rev. R. Leland, Executive Minister, Christian Church (Disciples of Christ); Pr. G.W. Luetkehoelter, President, Lutheran Church of America-Canada Section; Mrs. Kathleen Hertzberg, Representative of the Religious Society of Friends, (Quakers).

too.

But if we want to grow, if we want to build on that sure promise of Lord's Day 1, then we had better take that step. We

need to be taught. We need to be reminded that the Bible speaks to us... but only if it is opened.

Keith Knight

Liberation theology — part 2

Johan D. Tangelder

OUR FAITH, OTHER FAITHS

"If it (the theology of the future) pursues the logic of secularization to the very end, it will arrive at the atheistic nadir where Karl Marx, Frederick Nietzsche, and Jean-Paul Sartre are awaiting radical Christians with open arms." — Dr. Vernon C. Grounds.

A common trend in modern theology is the de-emphasis on the concern of traditional theology and a preoccupation with social structures as key to build a better world. The world and this side of eternity hold the interest of the modern theologian. He has no interest in questions related to life after death, heaven or hell, or the new heaven and earth to come. The kingdom of God has to come through a restructured society. So revolution must be included as a trend in current theology. This is partially the background of the theology of Liberation. The two theologians who have made a major contribution to the development of the theology of liberation are Jurgen Moltmann and Johannes B. Metz.

Jurgen Moltmann (1926-).

In the midst of the 1960's the voice of Jurgen Moltmann, professor of systematic theology at the University of Tubingen, began to be heard in America. At first some American evangelicals were encouraged to think that at last Biblically oriented theology had come from Germany. But this proved not to be the case. It was an illusion.

Moltmann's thinking has been bound up with his experiences of the last world war, the reconstruction of Germany and the radical protest movement of the 1960's. Moltmann's passion for human liberation from oppression led to his development of the theology of hope. In the background of this theology is the Marxist philosopher Ernst Bloch.

According to Bloch, Karl Marx failed to see the role which theology has played in bringing about the universal kingdom of God.

Moltmann, influenced by Bloch, argues that the Christian principle that relates best to the Marxist critique of religion is the concept of hope and all what is implied therein. And this hope is firmly rooted in the present. Perhaps we may say that the theology of hope is a revision of Marxism dressed up in Biblical terminology. This theology addresses itself to the problem of bringing hope to the oppressed and poor of the world.

Moltmann's theology of hope is a political theology. He writes: "Political hermeneutics sets out to recognize the social and economic influences on theological institutions and languages, in order to bring their liberating content into the political dimension and to make them relevant towards really freeing men from their misery in certain vicious circles."

Moltmann's Christ is the God of the poor, the humiliated. He says: "The rule of Christ who was crucified for political reasons can only be extended through liberation from forms of rule which make men servile and apathetic and the political religions which give them stability."

Moltmann does neither totally condemn violence nor fully endorse it in the revolutionary struggle for the new world. He says that if a person can achieve the aims of revolution only through the use of violence, the act can be accepted even if it cannot be endorsed. The Christian concept of love will warn revolutionaries that the humane goals of the revolution may easily be brought into disrepute

through excessive violence.

As Moltmann suggests: "If the revolutionary goal is a more fully realized humanity, then revolutionaries cannot afford to be inhuman during the so-called transitional period."

Johannes B. Metz (1928-).

Not only Moltmann, but also the political theology of Metz represents an important source of the theology of liberation. Metz was born in Welluck, Germany and was ordained a Catholic priest in 1954. He is a doctor of philosophy and theology and is a professor of fundamental theology at the University of Munster.

Metz understands his theology to be a critical correction of present day "privatized" faith. In his essay, *The Privatization of Religion*, he writes:

"The deprivatizing of theology is the primary critical task of political theology." He says that the object of Christian hope is not private salvation. Salvation must be understood in the socio-political sense. The Christian religion has been charged with a public responsibility to criticize and to liberate. Metz contends that the real sins of man are social evils, the corrupt structures of society and alienation.

The liberation theologians have welcomed the new European theologies and their underscoring of the political dimensions of the Christian faith, the criticism of social structures, the correction of theological individualism, its man-centeredness and its stimulus to political awareness and action.

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LETTERS

“The experience” and the Holy Spirit

Dear Sir:

In your issue of January 11, I read your Viewpoint article, titled: “Religious experiences won’t get you into heaven,” and I feel urged to make a few remarks about your viewpoint. You write that we don’t need *The experience* to go into heaven. We all agree, only faith in Jesus Christ, regardless what we feel or do, opens for us that heaven door.

But there is more. Jesus Himself says that He has come that we, His sheep may have life and have it abundantly (John 10:10). Then the Bible tells us about an *experience*, for which all Christians should

pray and long: The baptism with the Holy Spirit! In all four gospels we read about the baptism with the Holy Spirit, which is performed by Jesus Christ Himself. (Matth. 3:11, Mark 1:8, Luke 3:16, and John 1:33). When by the grace of God we are baptized with the Holy Spirit, then life becomes different.

So much more we know about a closer walk with God, so much more the glorification of our God and Saviour has become our aim, in love for Him and our neighbour, rejoice always, we like so much more to bring into practice and the Bible, the Word of God is

precious to us to an extent we didn’t know of. We rejoice when we can talk about our salvation in our home, and when in public, often surprising opportunities. To continue, I regret that you attack people who broadcast programs as 100 Huntley St., 700 club, etc. In these programs is shown every day again what the renewing power of Jesus Christ means in the lives of people who came out of a world of sin and darkness into the glorious light and salvation of Jesus Christ.

Their counseling service has been a great help to many people in despair. At the end of

every morning broadcast, (9:30 until 11, without interfering of commercials), they check with the Bible if all what was done and said is according to the Word of God.

The activity of those people is admirable. They sent their programs now out in eight different languages. The director is in the studio at five o’clock a.m. for prayer, meditation and preparation. My wife has watched these programs now for a couple of years, and especially this winter when she was couch-bound with a complicated broken ankle since October 23, it has been a blessing to her.

And for many people it has. I disagree, that those program hosts make misuse of induced spiritual highs by appealing for money, at least 100 Huntley Street which we know the best, doesn’t do that. We donate and encourage to donate.

Are those people perfect? No, but that is no reason to kick at them. (Philippians 1:15-18?)

May our God bless you as editor of *Calvinist Contact* and endow you richly with His Holy Spirit.

James and Maria VanderKooy
Simcoe, Ont.

Reformation’s purpose may have been forgotten

Dear Sir:

I would like to comment on the article by Rev. J. Quartel of Ottawa, “The popular pope,” (*Calvinist Contact* Dec. 21). Again I am perplexed to find an article of this kind, written by a Christian Reformed Church minister. Rev. Quartel urges the Reformed believers to pray for the pope, because he is a man with great charisma and a great pastor.

Rev. Quartel also points out that the present pope is one of

the most devout Mary-worshippers. It seems to me, that Rev. Quartel is not too much concerned by that fact.

We certainly should pray for the pope and for all Roman Catholic priests, not because he is a man of great charisma, but that the Lord will convert the pope and all priests to the Biblical truth.

Or it may just be that Rev. Quartel is not too much concerned that the Roman Catholic church is full of false

doctrines, totally contrary to the Word of God.

Is it a wonder that the Reformation Church is slowly losing sight of the great Biblical faith which it inherited from our Reformation forefathers?

We must not condemn anyone, but the Reformation Church must be bold to point out any doctrine which is not based upon the Word of God. The danger which is slowly befalling the Reformation

Church is more than anything else, coming from within.

Most certainly if it is coming from their own pastors, Rev. Quartel must know, that the Reformation Church must reject anything which is not based on Scripture and our Lord Jesus Christ. And that certainly includes Roman Catholic doctrine.

There are many great men in this world who do many good deeds. This in itself does not mean that they believe in the

Biblical truth. Rev. Quartel certainly knows what God is telling us in the ten commandments. “Thou shalt not have any other gods before me.” As a Reformation Church, let us keep a clear perspective and teach our young people, that salvation can only be obtained through our Lord Jesus Christ, lest we lose the truth and our great Reformed heritage.

Mr. J.G. Emming,
Maitland, Ont.

Rock music like a drug

Dear Sir:

I am writing in response to the article “Rock music is not all bad.” This article states that there is some good in rock music, but is there good music played in these albums from Bob Dylan and Bruce Cockburn? Personally I cannot bring myself to affirm even the “good” rock music. I find the rock in music a drug, which people who listen to cannot part from, for instance in our homes, cars, work, school, parties, and Young Peoples’ coffee gatherings.

How can this so called “good rock” be mixed with the garbage that we listen to on our radio stations?

I attended the mini-convention in Guelph (Ont.) two years

ago, and listened to a group that mixed their music with songs from the world, partly to turn us on. But God does not want us to listen to this mixed music. Absolutely not. How can a person serve two masters?

I was leader in Young People’s for a year, and attended most of the Young People’s parties and coffee gatherings. I found that when we came out of the second worship service and were invited to a “coffee party” (which is a good thing), I was sometimes disturbed to hear the music that was being played, which just did not fit in with the Lord’s Day, or any day.

Does the second commandment hold no

meaning for us? Can we not have a good time without it? Yes, we certainly can, by shutting the music off, and putting more of our own talents to use. We should not listen to this music, even if it is not all bad, because God wants our

“all,” not half, or mixed, or it’s O.K., that type of idea.

Can we not spend the time wasted listening to this garbage, and so called “good” music to serve our Lord? Aren’t we neglecting Bible study for the next evening of Young

People’s or Catechism, or other church activities? Are we continually going to be poisoned by this rock music “good or bad”?

Ralph Schuurman
Branchton, Ontario

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Church Page

PRESS PARADE

Good news for King's College

The King's College has been granted a Charter by the provincial government. This means that in public view it has become a recognized institution. It also means that when Bill 78 is re-introduced at the next session of the Legislature, that it stands a good chance of becoming a four-year degree-granting institution. The possibility of certain funding is also there, but that will have to await the future. Certainly we now stand a better chance of having courses taught at The King's College accepted for credit by the University of Alberta. This is another occasion for which to praise the Lord for his marvellous leading in our effort to obtain higher education, which reflects his revelation and truth.

First Chr. Ref. Church,
Edmonton, Alta.

Singles share socially

A coffee hour for singles and guests begun this season has proved viable, at least as far as our singles are concerned. We soon moved from the church hall to homes and apartments, and tonight we plan our first evening meeting at Ann and Nellie Brak's. Eventually, we may be able to organize outings, a singing group, or a Bible Study, but we are first hoping to increase our circle. There are about 8 or 9 female regulars and 5 or so males who come out. If you are 21 or over and willing to share your

company with others, please come. Maybe you are just the person needed to make our group "take off and go." (There are at least 70 singles old and young in our congregation.)

Ebenezer Chr. Ref. Church,
Trenton, Ontario

Two service calls

"Sir, I'm in trouble. My wife tells me I must move out by the end of the month. I have no place to go. Could you please come and straighten her out?"

I went, and found: a 43-year old man with an advanced case of multiple sclerosis (first diagnosed 5 years ago) and a history of mental and social dysfunctioning. His wife of six years (her second marriage) wants to be rid of him. "I never bargained for a cripple; he's a nuisance." For him there were no relatives or friends to go to.

Together with social workers, we found him a new place and put him in touch with a self-help group of crippled adults.

Yesterday he called again. Would I please keep visiting him? I will. Perhaps he will open up for a friendship that outlives all earthly friendship: the one with Jesus.

"Sir, somebody told me about your Hope Centre. I'm in trouble, could you please come over soon?"

I found: a 70-year-old lady. Her husband had died a year ago. The only son committed suicide 2 months ago. The only relatives living in Winnipeg, a nephew and his wife, had taken a host of valuable things out of her house. The nephew had forged a note saying that his

aunt gave her son's car to him, and had thus stolen the car.

So, we looked at her finances, put the house up for sale (far too big for her), took the matter of the forged note to a lawyer, and managed to get an out-of-court settlement with the relatives, part of which is the return of the car, some of the stolen valuables, and a sum of money.

Now the road is free to talk about valuable of an other kind — the kind that endures the rust and moth.

Rev. D.N. Habermehl
Hope Centre newsletter
Winnipeg, Manitoba

Budgetary commitments

Have you taken time to see if you have done your fair share? Become a partner in the

Listen every Sunday to the Banner of Truth Radio Broadcast

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	WFUR (FM) Grand Rapids 102.9-10:45 a.m.
	WJBL (FM) Holland 94.5-12:45 p.m.

ministry of Christ and share in the joy of doing his work. The Kingdom of God can never be established by raising money, but it can never be continued or extended without raising money. A special budget offering is scheduled for next week. Do your fair share.

A preacher came to see a farmer and asked him, "If you had \$200.00 would you give \$100.00 of it to the Lord?"

"I would," said the farmer. "If you had two cows, would you give one to the Lord?" "Sure!" "If you had two pigs, would you give one to the Lord?" "Now, that isn't fair, you know I have two pigs," replied the farmer.

First Chr. Ref. Church,
Victoria, B.C.

Church News

Christian Reformed

Leave of absence

Rev. Jan Van Dyk of Winnipeg (College Ave.), Man. has been granted a leave of absence to further his studies, beginning this summer.

Eligible for call

Classis in Toronto, in its recent sessions, has lifted the deposition against J.W. Postman, former minister in Georgetown, Ont., and declared him eligible for call.

Canadian Reformed

Called

— to Albany, Australia, Rev. W. Huizinga of Hamilton, Ont.

A new congregation in St. Albert

If you have not already heard it through the congregational grapevine, you will be interested to know that the Steering Committee of the St. Albert Ministry unanimously selected "Christ Community Church" as the name for the new ministry.

As a steering committee, we are very conscious of the fact that even though this is an easy name to pronounce, and may have a nice ring to it, it will not be an easy name to live up to. From this time on, wherever we go in St. Albert, we will bear the name of Christ, reminding the people of the community, who it is we worship and serve.

This will be a tremendous challenge and responsibility. We therefore ask for your continued prayer support as we begin reaching out to the non-church people in that community.

During the next few weeks we will be inviting various non-church-

ed people in St. Albert to participate with us in the Agape Bible Study Program. Therefore, if you know of anyone living in the area who might be interested in either the Agape Bible Study and/or the worship services in March, please contact a member of the Steering Committee.

History was made last Sunday evening when Christ Community Church held its first worship service ever, in St. Albert. Even though the weather was terrible, sixteen people braved the elements to participate in this historic event.

The service was led by Pastor Ron van Aken, who compared our situation in St. Albert with that of the people of Israel before they crossed the Jordan River into the promised land. He reminded us that, like Israel of old, we too were stepping out into the unknown and that as long as we follow God's will and rely on the leading and inspiration of the Holy Spirit, God will bless Christ Community Church just as he blessed the people of Israel.

Reformed Church,
Edmonton, Alberta

PASTORAL PONDERING

Pastor's perspective for 1980

At the start of the new year it is a good time to peer into the future — dim though it may be to our foreshortened vision — and to make some plans for that future as we see it. That's the way it's done in business, in education, in fact, in most areas of life. And the church is no exception. A church that fails to plan, plans to fail! When we take the Master's promises seriously, we need to make plans, we need to evaluate situations as they change to see whether we are still walking with the Lord. God blesses a church when it obediently, and in a living way, carries out his mandate for it. Opportunities for a congregation may be the Lord's way of leading his people.

There are five areas of church life where we need to plan for 1980, if we expect to receive God's blessing. As pastor I ask you to be in prayer for the congregation; its needs and its challenges, its strengths and its weaknesses. Pray that God will be gracious to us, and that his Holy Spirit will lead us into the truth of his Word.

• **Worship:** The sermon needs to remain central in congregational worship. The series on the "Fruit of the Spirit" is practical and directive. For January I planned simple, comforting sermons, changing into more doctrinal ones in February. The once-a-month series on Ephesians continues with the written commentary. Plans are to transcribe certain sermons on paper and make them available. Suggestions for series of sermons are welcome. Of course, I plan to preach on the Heidelberg Catechism. From my perspective, the congregation listens well. We need to pay more attention to pre-series singing to make it more edifying. Singing could be more spirited. Because of school-age children a 5:00 p.m. evening service may be an advantage. Evening attendance needs to increase.

• **Pastoral Care:** We need to consider encouraging each other more. The family visits should be open, frank and up-

building. If the elder doesn't call when you need him, phone him — the same for the pastor. When children are not attending church, school or catechism, we need to encourage them. Young people need visits. When an absence of one or two weeks is noticed, a phone call is in order. Older members need encouragement when worship practices wane. When a member is living in sin, we need to accept responsibility for him.

• **Instruction:** Sunday School attendance and curriculum needs attention. The material has come under criticism and needs re-evaluation. Physical arrangements for classes need re-examination, especially in connection with downstairs renovations. Youth night needs parents' cooperation. Greater parent support is needed. Sound catechism instruction is essential. Good youth programs require continued planning. More reading material is needed and more members who read are required. Adult societies need more members.

• **Evangelism:** The evangelism committee needs more members and more support. The Nursing Home program needs help. Operation Friendship is a developing area of significant opportunity. The church's involvement in Bible studies is meaningful. We hope to have a SWIM team to direct Fair Ministry, community V.B.S. literature distribution for the summer. A seminarian will give guidance to the SWIM team. Living accommodation for four young people is needed. The Welcome Cards in the pew work well.

• **Fellowship:** Love for one another is growing. There are still many lonely people who need a visit or a talk. We need to develop greater sensitivity toward other's needs. In times of stress excellent fellowship is shown. The deacons visit all members 65 and over, on or near their birthday — much appreciated. We have too many members who do not know each other.

Rev. A. Beukema,
Bethel Chr. Ref. Church,
London, Ont.

A Chatham ministry in need

Food for body and soul was emphasized, on Saturday, December 15, 1979 when some 70 refugees and 20 sponsors from all Chatham area churches were invited to the First Chr. Ref. Church in Chatham for an informal get together.

What a fantastic event, what a fantastic blessing it was for both refugees and sponsors to be able to sing Christmas carols together to the praise of the Lord, and especially so for the refugees after enduring such great hardships.

The Christmas message was clearly spelled out to the refugee families by Mr. Steven Lee an Evangelic Christian who brought the Christmas message in their native tongue.

Since none of the refugee families have had the opportunity to live through a Canadian winter, they were shown slides of what kind of winter they could expect.

The afternoon event was concluded with a pot luck supper with both Chinese and Canadian dishes.

What a great way to spend an afternoon! Praise the Lord for this word: Deed Ministry.

Martin C. Vanderzwan
C.R.W.R.C. Classis Chatham

The state of music in the church has deteriorated

by George De Kleer

Mr. De Kleer is music director of St. Andrew's Presbyterian Church, Fergus, Ont., and organist of the Christian Reformed Church, Georgetown, Ont. He is an associate of the Royal Conservatory of Music of Toronto in organ and has a Bachelor of Arts degree in church music from Wilfred Laurier University.

The Christian Reformed Church in North America sponsored a conference on liturgy and music last summer which was attended by organists, music directors and ministers from across Canada and the United States. The three-day conference was held on the campus of Calvin College in Grand Rapids, Mich.

The Christian Reformed Church reflects the use of no standards to judge the quality of the music used, even though Synod has issued a statement of principles for music in the church. As a consequence the state of music in the denomination has deteriorated woefully.

The following influences contribute to this condition:

A. The belief that church music must compete with the entertainment area in order to be attractive.

B. The mistaken notion that music in the service is inserted for a change of pace and so need not be as important as other elements in the service.

C. The idea that excellence of the work, either by the organist, choir, soloist or congregation is not so important, and need not be judged by standards.

D. The opinion that the purpose of music is to provide the listeners with "good feelings," emotional inward-directed stimuli, rather than to serve the primary purpose of praise and worship of God.

The following measures should be taken to improve the music of our churches. Music committees need to be made aware of the need for good standards. Music in the worship services can accentuate the preaching of

the Word as well as contribute to liturgical wholeness. Ministerial students must receive more instruction in the principles of church music and its standards.

The following passages by Calvin were published in the Psalter of 1542.

"We know by experience that singing has great force and vigour to move and inflame the hearts of men to invoke and praise God with a more vehement and ardent zeal. Care must always be taken that the song be neither light nor frivolous: but that it have weight and majesty (as St. Augustine says) and also, there is a great difference between music which one makes to entertain men at table and in their houses, and Psalms which are sung in the church in the presence of God and His angels.

"The practice of singing may extend more widely; it is as it were an organ of praise to God, and to lift up our hearts to Him, to console us by meditating upon His virtue, goodness, wisdom and justice: that which is more necessary than one can say.

"Among the other things which are proper for recreating man and giving him pleasure, music is either the first, or one of the principle; and it is necessary for us to think that it is a gift of God deputed for that use. We must have songs not only honest, but also holy, which will be like spurs to incite us to pray to and praise God, and to meditate upon His works in order to love, fear, honor and glorify Him. Therefore, we shall not find better songs nor more fitting for the purpose, than the Psalms of David, which the Holy Spirit spoke and made through him.

It is necessary to remember that which St. Paul hath said: the spiritual songs cannot be well sung save from the heart. But the heart requires the intelligence, and in that lies the difference between the singing of men and that of the birds. The unique gift of man is to sing knowing that which he sings. After intelligence must follow the heart and the

affection."

The Synod of 1979 adopted the following principles. The music of the church should be appropriate for worship — that is, it should be liturgical. (Liturgy is what people do when they worship). The music should serve the dialogue between God and His people. It must be true to the full message of the Scriptures and reflective of biblical Christian experience. Along with this biblical motif, the music should give expression to the other motifs of liturgy: the catholic, the confessional, the pastoral, and the music should satisfy the laws that are conditions of good art.

Music in worship is connected with the dialogue between God and His people. It assists the worshippers in their communal response to God or voices the address of God to His people.

Congregational song is central to the music of worship.

The calling of the choir, soloist, or any instruments is to contribute to the singing of the congregation and to enrich their response through music used on behalf of the worshippers.

Since singing, listening, and playing involve both heart and mind, worshippers must continue to grow in knowledge and understanding of church music. In planning for worship and in the service itself there must be mutual respect and cooperation among the ministers, the musicians, and the entire congregation.

Worship service

The liturgical motifs — the biblical, the catholic, the confessional, the pastoral and the artistic — ought to be in balance with each other and should all be represented in the flow of worship service throughout the year.

— The biblical motif: the full range of the revelation of God and His works must be represented. Appropriate words of Scripture, (150 psalms) ought to be sung in worship. Hymn text must be obedient to scripture and to the testimony of the Holy Spirit.

— The catholic motif is

prominent in songs that make use of the ancient prayers and in the use of music from a variety of Christian communities and traditions. It should reflect the church at worship today and throughout the ages. It is also seen in the recognition of the various ethnic and cultural groups that make up the body of Christ and our own expression of it.

— The confessional motif is in songs dealing with specific doctrines and in musical settings of the creeds. It is seen in the use of songs from Reformed sources and in the singing of the Genevan Psalm tunes.

— The pastoral motif is expressing the full range of Christian experiences and needs and in the use of contemporary language.

The character of worship calls for songs which are corporate rather than individualistic. At its best a hymn is the joining of poetry and music into a new unity beyond the mere attracting of a tune to a text.

Both text and tune must be appropriate for worship. As in all of Christian living we strive to give our best to the Lord. In the music of worship the highest literary and musical standards of excellence must be sought in the composing of tunes, in the writing of new texts, and in the performance of these. In general music should be used in complete unit as composed. Liturgical function sometimes requires some stanzas of a song or other shortenings. When this happens, care must be taken to respect the integrity of the work.

The same standards of excellence which apply to congregational songs apply also to all the music of the worship service. When instrumental music is used in worship without text, care must be taken to achieve liturgical significance.

Church weddings

The music, like the wedding ceremony, should, above all, be an act of worship to God. A wedding is a festival which the music, though serious, should

mark with grace, tenderness and joy. The music should therefore be serious and dignified, in order to accord with the strength and depth of feeling and purpose of the persons being married.

Many unsuitable or impractical pieces ranking as favorites with the bride may have a meaning for her, which are not shared by the church and the congregation present. Typical music which is sometimes requested and which should never be used in church are: Wagner's "Bridal Chorus," "I Love You Truly," "Because," etc.

The following pieces are suggested as a few examples of suitable music:

Any hymn tune with suitable words,

"Jesus, Joy of Man's Desiring" by Bach,

"Pastorale" by Franck,

Music by Handel,

"Trumpet Tunes" by Purcell.

Principles for the use of choirs, soloist, instruments and solo organ.

Liturgical music is music which serves the purposes of the liturgy. All music in worship, including choir and organ, should be liturgical music, serving the actions and purposes of the liturgy. The major use of the choir will be to lead the people in the action of their liturgical work. It's desirable for the choir to lead the people only if the use of the choir does not detract the people from the liturgical action they are performing, nor make it unclear to them what that action is. The people must also be able to catch the words the choir is singing.

One important use to consider for the choir is to have it sing part of the fixed text of the liturgy. Another important use to consider is to lead the congregation in meditation on the scripture in preparation for the sermon, or in meditation after the sermon. Instrumental music after the service can set a tone of joyful celebration, appropriate to the conclusion of worship.

Intelligibility, beauty and simplicity should mark everything that occurs in the Reformed liturgy.

Grimsby Discount Furniture and Broadloom Warehouse

Illustrations by Ineke Slager

STOP!! Where are you going at this speed?!



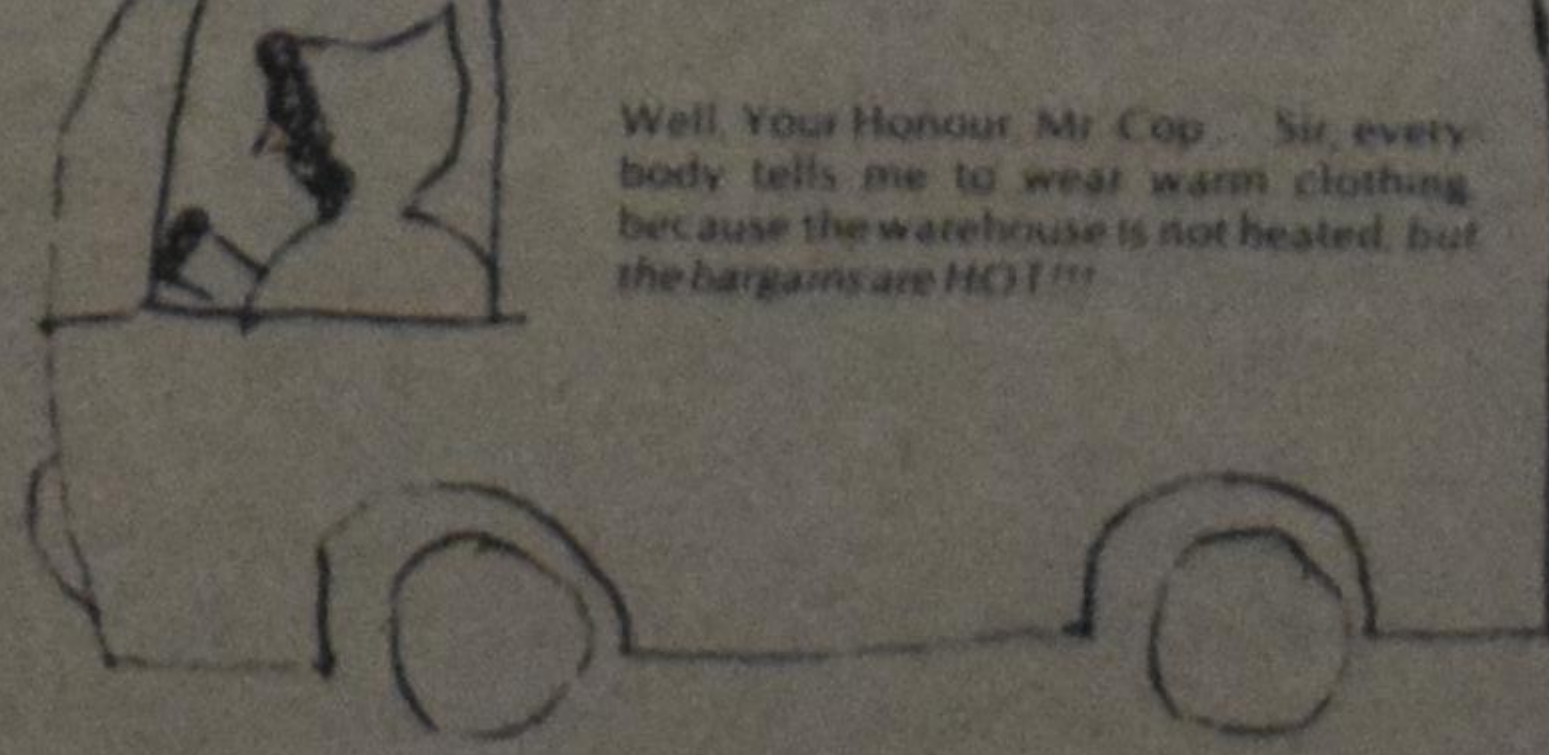
Sorry Your Honour, Mr. Cop. Sir, I am on my way to Grimsby's Discount Furniture and Broadloom Warehouse, they have 40,000 sq. feet of bargains!



But why are you wearing an ESKIMO SUIT?!!



Well Your Honour, Mr. Cop. Sir, everybody tells me to wear warm clothing because the warehouse is not heated, but the bargains are HOT!!



H. KREEFT, C.A.

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The marriage challenge

by Donald Moncrieff

Dr. Moncrieff is director of Salem Christian Counseling Clinic in Toronto.

During the many years I have been a counselor, I have never seen a healthy marriage that was always happy. In the best marriage there is always a deep sense of peace and gladness. Husbands and wives in such marriages seem to know somewhere within the centre of their spirits that they are where they are supposed to be. But there are times of tension, frustration, sadness, unhappiness.

When I see people positively responding to difficulties in their marriages I begin to understand what marriage can be at its best. It can be a way of resonating with the gift of salvation.

Resonating is something done, for example, by tuning forks made to the same pitch. One tuning fork can be sounded and held close to the other. This second one begins to vibrate sympathetically. The first one can be stopped and the second will continue to

sound. When marriage becomes a way of resonating with salvation, the gift of God's love is like the first tuning fork. The couple responding to the closeness of that love starts to vibrate with the same rhythm. The comparison fails in that God does not stop His love as one can stop the first tuning fork.

The point of the comparison, here, however, is that when couples do resonate with the salvation given them, their coming to spiritual life makes their lives resemble Jesus' life. There are ups and downs. There are rejections and misunderstandings. And this occurs at the same time as people know they are doing the Father's will.

There are two typical problems experienced in a marriage. This first problem shows up even outside a marriage, but within a marriage it results in particularly painful misunderstandings and bad feelings. A person gets the idea that her or his viewpoint is the only correct one. To a person with this brand of "tunnel vision" the other person's viewpoint seems inferior or possibly crazy.

The tragic loss which results is a loss

of opportunities to expand personal consciousness and get closer to the Lord's all-knowing and loving ways. A person narrowed by his own way of seeing things cannot experience his spouse as an adventure in growth. He cannot respond to the call, implicit in the gift of salvation given him, to expand and develop such abilities as would enable him to love the Lord more. His life becomes as narrow as his vision and his marriage becomes either boring or plagued with dissension.

This second problem results from a lack of awareness of the difference between an expression and the meaning of the expression. Some people assume that the meaning of a given word or phrase is what they would mean by it if they said it. They don't realize that in a living language each expression is new and expresses new meaning.

One needs to get this meaning from the entire context in which the selected words are used. Thus to get accurate meaning from what one's spouse says, one must know how to hear the tone of voice, take into account the personality

and viewpoint involved, appreciated gestures, context and the history of the relationship. It is not enough to assume that one's spouse means what at first hearing seems obvious. True meanings are only obvious to one tuned in to the entire situation within which the meaning is expressed.

When people do assume they get their spouse's meaning accurately and do not, the spouse usually feels something is wrong but may not know what. He or she may feel left out, ignored, unappreciated, unsupported. Some people feel overloaded with responsibility because they end up making decisions that could have been shared if only their partner in marriage had understood them.

Couples often begin drifting apart feeling alienated from one another by a subtle non-existence of mutual understanding. Once people realize that words or other expressions are versatile and can carry many different meanings, they are on the way to discovering how to get at the real meanings their spouse wants to share with them.

PASTORAL COUNSELLING

The devil and mental illness

Ralph Heynen

I'd like to talk about the devil and mental disturbances. A person who describes himself as a regular reader writes the following letter: "From what I hear you say, I gather you do not believe that the devil is the cause of mental illness. I would agree with you that there are certain types of mental disturbances that are caused by factors in a person's life and hence are not induced by the devil. As for example a person who becomes deeply depressed due to the loss of a loved one. We believe that God takes such a loved one away from us. But I am confident that many cases of mental illness are caused by the direct work of the devil. Now let me tell you why," he continues.

"A young mother in our church became seriously mentally disturbed and was thinking of harming her children and even of taking her own life. She was a Christian and so she went to her pastor. Her pastor was one of those who has power to cast out demons. He talked with her and challenged her, but it didn't help. Finally he said, 'I see now that the devil has a hold of you and with God's help I plan to cast it out.'

"He prayed over her, laid his hands on her forehead and he commanded the devil to leave. They both knelt to pray and she felt much better. Since this was a rather stubborn case she had to repeat this a few times a week for four or five weeks. But the mother is happy and well again and is no longer bothered with her evil thoughts. I have read of other cases where this has taken place so it would be rather difficult to deny that the devils are cast out and, through it, people are healed. You can see why I believe that many people who are so-called 'mentally sick' are actually demon-possessed or afflicted by a devil."

I appreciate receiving this letter from somebody who evidently is rather well-versed in some of these matters. It's an interesting letter, too, because there are many people who have this idea that

the devil is more involved in mental and emotional illnesses than with other illnesses. I feel personally that all of this emphasis on the devil in connection with mental illness involves some great difficulty and also some considerable danger. The man who wrote this letter describes a person who became well over a span of four or five weeks. It's not unusual for mental disturbances to clear up without treatment in a period of a few weeks. I know of pastors who have seen such sufferers become well after a few sessions of counseling. I know of many that I have seen throughout the years who also began to improve after three or four weeks just by simple therapy and talking with them.

We find in the Bible that it often speaks of influences of the devil. There is the temptation by the devil. Often when people tell me that they're being tempted by the devil I put a rather big question mark behind this because I wonder how many times they're really tempted by Satan and how much of this temptation really comes out of their own evil natures. We do have a sinful nature that comes to expression in sinful acts, sinful thoughts, sinful attitudes, and works. This kind of influence may be due to the work of the devil but at the same time it also means that the evil inclinations of their hearts come to expression and possibly are stirred up some way or other by the things that they see around about them.

I'm rather reluctant to say that all temptations that come to me in life are from the devil. I don't believe they are, because I know our own sinful hearts have plenty of evil inclinations and these come to expression in our lives. But the Bible does talk about demon possession and this is a subject that has come up a good deal in connection with all the publicity that was given the film and the book "The Exorcist" and later — "Exorcist II." In this case you find a person who was very definitely afflicted with some kind of hallucination and the

priests are called in to exorcise that person. Two people die in the attempt, the whole story is a gruesome thing, but it does present the fact that there is that power of God over the power of evil.

I do not believe that there is demon possession in the world today. I know this is a subject that comes up rather often but in my study of this whole subject I feel that demon possession was that a distinct personality came into an individual and made this person act through the power of the devil. He talked through the voice of this person, he acted through the hands of this person, he showed in all of his attitudes that the devil was revealing himself there.

Over against that, God reveals His power over the devil — not allowing him to go any further than he possibly would let him go, and in every case Jesus has revealed His power over the evil one by simply casting out the demon. My view of demon-possession is that it is merely an indication of an imitation of Christ's incarnation. Sounds a little complicated, but it simply means that God came in the form of flesh in the Person of Jesus. Satan comes in the form of several different people and every time Christ comes in touch with the demons in that way He merely commands and they have to obey. Even in that man in which there were many demons Jesus simply commanded and they had to obey Him. I believe the demon possession was limited to that particular period in the history of salvation during the days of Jesus and during the days of the early church when the church was beginning its work in this world.

I can readily understand that some people feel that in connection with emotional and mental disturbances the devil has greater influence there. We come face to face with something that's mysterious. We don't exactly know why — we can't always trace these. Whenever we come to something that's

mysterious we grab for something that can possibly explain it. Since demon possession is also one of these rare things we cannot fully understand or interpret, we know that this is the type of thing that people grasp and hold to.

My view of demon possession is that it shows God's power over the devil and it's comforting to me to know that the devil is not just running around doing what he wants to do but is only allowed to do what God allows him to do and in this way it always reveals the power of God over the power of the devil — the power of His righteousness over the powers of evil. Since one out of every ten persons in our country is afflicted with some form of mental disturbance sometime during his life, this is not the work of Satan.

God sends illness and God controls it and God directs it. He makes it work out for the good. This is not going to answer all the questions about demon possession. I don't pretend that I can answer them, but I do believe that we ought to hold to the fact that Satan is not on a par with God. He may try to lead people away from God but he can only do what God allows him to and that's why it's so beautiful whenever you see these scenes in the Bible where Jesus casts out a demon ... tells him not to come back ... and he obeys. Isn't that comforting for all of us?

THOUGHT FOR THE WEEK:
I asked for strength that I might achieve
He made me weak that I might obey;
I asked for riches that I might be happy
I was given poverty that I might be wise;
I asked for all things that I might enjoy
life
I was given life that I might enjoy all
things;
My prayer was really answered.

The Adventures of the Jolly Baker

by W.G. Vandehulst



161. "I leave the sentencing in your hands, your highness," the King said to his royal guest. "Punish them however you please."

A slight smile played about the mouth of the stern king. He was only half listening to the words of his host; he was thinking of the little prince, of his childlike trust in him. The little boy had told him that he was afraid of the grouchy king from the north, and he didn't realize that he was sitting on his knee. Ha-ha-ha! He had even asked him if he liked the baker and if he wished he were a baker himself. Ha-ha-ha!

And now the baker was standing before him.

True, the man seemed a kind-hearted fellow, but his wife was a vixen, a witch. Yet the little prince had won her heart too. Amazing! The king rubbed his slender, pale hand over his forehead as he thought.

162. "You pass sentence, your highness," the King repeated. "Take strong measures; they deserve it."

The Commander-in-chief nodded eagerly, fixing a wicked grin on Baker Bumble.

The strange king lifted his head, looked at the baker, looked at the baker's wife; and if his heart hadn't been softened by thoughts of the little prince, his punishment would have been very severe. He would have taken strong measures indeed!

But now he smiled and said, "There's one more guilty party: the boy who tricked the dog." Then he whispered into his host's ear and they both laughed.

163. The King lifted his hand and two grenadiers stepped forward. He ordered them to bring in lanky Lou. Then he said, "Lights, please!"

All over the hall candles were lit and suddenly the room seemed to be filled with a friendly cheer. Baker Bumble and his wife were led to the rear of the hall and set on a bench.

"Hush, dear; don't cry," Baker Bumble whispered to his wife, who was still sobbing, her face hidden in her long, thin hands.

"Boo-hoo! He was the only one who felt sorry for me. The only one!"

Suddenly a loud laugh sounded from the table where the two kings were sitting, and the strange king slapped his host on the shoulder in delight. Everyone looked on, puzzled. "Boo-hoo!" wailed Mrs. Bumble. "Now they're laughing at me!"

But it wasn't true.

164. Lanky Lou was brought into the hall, trembling with fright. "Hat off!" snapped one of the grenadiers, pushing him forward to the table where the two royal judges waited. The two kings quickly put on stern, dignified faces.

Lou fumbled with his cap as if he were trying to wring it out.

"Did Baker Bumble promise you a fresh raisin bun?"

"Y-yes . . . yes, sir . . . your majesty."

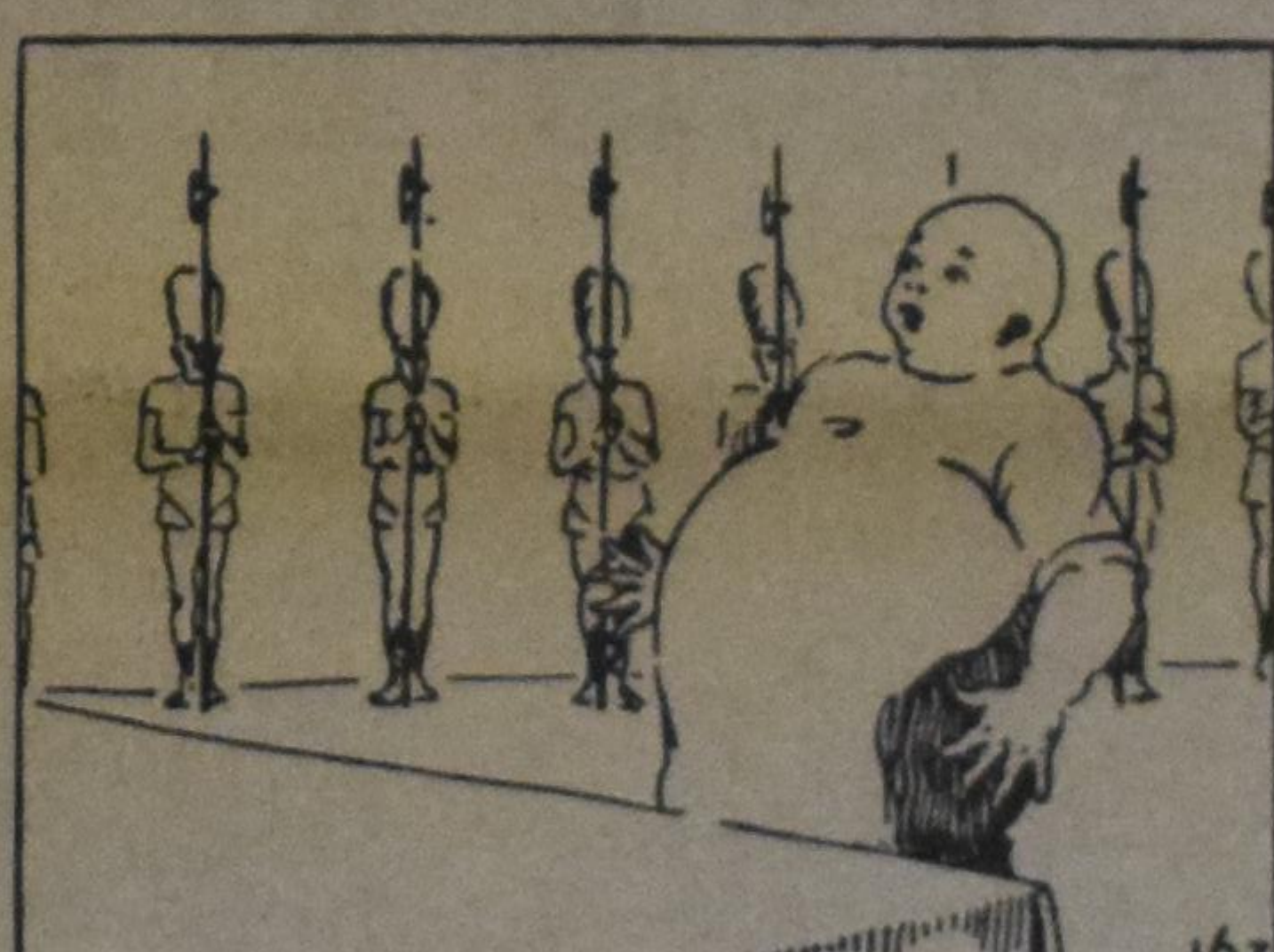
"And you did not get that bun?"

"No, sir . . . no, your majesty."

"Do you think that's fair?"

"No. No, sir, I—"

"Neither do I. A promise is a promise. You'll have your bun—a nice, fresh one."



165. "You'll have your bun," the King said. But Lou didn't understand. Was the King going to give him a fresh raisin bun? He had been terribly frightened when the two grenadiers had picked him up at his grandmother's house. He stared at the two mighty rulers in astonishment, but he wasn't given long to stand there gaping.

The strange king from the north stood up, his chin jutting forward; stroking his long beard, he cleared his throat and said, "Sentence will now be passed on the guilty parties. Mrs. Bumble has the most to answer for; she shall be sentenced first. Bring her here before me."

The two spooky men with black hoods and black gloves seized Mrs. Bumble's arms.

166. There she stood, and at once she began talking again: "But your majesty, I have always been a decent, clean, tidy woman. I've always been neat and orderly; that isn't a crime, is it? And I—"

Two black hands reached for her mouth at the same time.

The king went on as if he hadn't heard her, and there was no anger in his eyes. "Mrs. Bumble, you have been found guilty, first, of having insulted my coat-of-arms; second, of having sent along a raisin bun with a pine cone in it; and third, of having tampered with the cellar door. As punishment we will give you a chance to exercise your orderliness and neatness to your heart's content. We have twenty-four sacks of brown beans, kidney beans, and pinto beans—mixed. You will sort them out and separate them. Report to the palace tomorrow morning at nine o'clock."

167. "But . . . but I-I-I—" stammered Mrs. Bumble, but the men in black swept her back to the rear of the hall.

Now Baker Bumble was standing before the royal judge.

"Baker Bumble, you are guilty too. You spent too much time listening to the birds and not enough looking after your wife. As punishment you will have the chance to exercise your love for birdsong. You will be locked in a room with twenty-four birds for twenty-four hours. Report to the palace at noon tomorrow. You will receive your punishment here. You may go."

168. The kind-hearted baker said nothing. He stood staring at the king wide-eyed, hardly understanding what his ears told him. Had he heard right? He could hardly believe it! Was it true? Was he really going to be able to listen to birdsongs all day undisturbed? Was that his punishment?

The two men in black prodded him away. "Take off, Bumble. It's over," they growled.

Then lanky Lou was led to the front.

The king said, "A promise is a promise. Baker Bumble promised you a delicious raisin bun and you have been waiting in vain. We will see that you get what you have coming to you. Baker Bumble will bake you twenty-four raisin buns as fresh and tasty as the one you missed. Report to the palace at noon tomorrow. You may go."

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Voortman Cookies

TRADITIONAL FAMILY BAKING

Politics

Are there energy alternatives?

Decision '80

Ben Vandezande
Politics Editor

Politics is like a meandering river working its way through the detail of our daily life. When we look carefully we realize how much political decisions affect our daily life, sometimes rightly, sometimes wrongly, but always there.

Elections are the white-waters of the river, the rapids that increase the intensity of political debate, promise and discussion. The calm waters of February 19 are the goal and nobody wants to capsize before they get there.

I have only read about rapids and have never "shot" them but from what I gather, there is little time for careful thought — physical exertion and dexterity will hopefully get you through to safety.

Sometimes elections are long in coming and parties and candidates have time to develop their strategies and platforms. Not this time. This is a seat-of-the-pants election. Platforms are the result of an extension of past policies and most importantly what will work to guarantee safe arrival on the other side.

And that is too bad because it leads to a lot of bickering and very little in the way of alternatives to debate. This is a crucial time for an election if such an election would give us choices about our future. "The

Globe and Mail" almost begged the parties for this in an editorial:

"Perhaps, then, if anything good comes out of this election, it will be clearly defined energy strategies — the kind that did not come out in the last election."

(December 15, 1979)

Energy is and will be the focus of debate in this election. It is here that the parties need to show Canadians that they have a unique approach. Canadians are the highest per capita energy users in the world. We own more cars per family, we put a lot of emphasis on energy for production and we have cheap prices on our energy. If we could characterize our attitude towards energy using the scientific formula $E=MC^2$ it could translate into: Energy use = materialistic consumption squared.

If your goal as a political party is to ensure that that formula for energy use remains, then you will concentrate your policies on ways and means of ensuring an energy supply to meet these goals. Looking over the list of proposals from the parties in the past they differ somewhat in such mechanisms.

A C.J.L. alternative

The Committee for Justice and Liberty has been working on energy policy for almost a decade. That is not a long time

to deal with a major policy question — especially if you as Christians want to develop an alternative policy. In fact, various people have grown impatient with C.J.L. at times for always harping on energy policy.

Well, with their release of a separate 8-page Political Service Bulletin on energy, their perseverance has paid off. There it is, a short summary of an energy policy framework stacked up against what other parties have to offer as a fourth option! In keeping with their promise of providing positive suggestions and guidelines ("not as edicts cast in stone") C.J.L. focuses on energy policy as a concrete way a Christian approach might be different. This is worth studying (that's right — studying — alternative energy policies are not easy reading. But if you can read your newspaper, this is within reach.) More importantly, it is worth sharing publically. At least this way we have some alternatives to debate.

One chart compares the three parties and C.J.L.'s position on 13 energy-related issues. We will only give sample comments on some of the topics.

Prices and Revenue Splits

The price of oil and gas is based on what the market will bear and does not take into account real production or re-

placement costs. Higher prices, however, do not substantially reduce consumption except for some non-essentials. Across the board increases are going to hurt low-income people the most. C.J.L. suggests that a) Prices should reflect the real costs of energy production; b) There should be three levels of energy price (essentials, non-essential and luxury use); c) Revenue raised be split up in the following ways:

1. 50% is used to finance conventional exploration contracted out to private companies on a cost plus 15% profit basis. This contracting out would replace the present system where the companies owned the resources.

2. 25% is used to finance a shift in the things energy is used for and energy conservation programs.

3. 25% is used to fund alternative forms of energy.

Natural gas exports

The P.C.'s have recently promised an export of gas to the U.S. equivalent to six years of Canadian use. They argued it was a good way to even out the balance of trade since we had a surplus (?) anyways. Actually, the oil companies wanted to sell so that they could raise money to build the Alaskan pipeline (which at this writing seems to be a dead project in favour of a B.C.-tanker route). Moreover, the U.S. does not

need the gas for essential use. We should reverse our recent exports, and phase out our existing exports.

Petrocan

Petro-Canada has always done the oil companies a favour by pioneering the frontier research and their letting big oil companies go into finish the job. In this way it is a handmaiden to the Seven Sisters (the 7 largest oil companies) and no government agent for stewardly energy policy. Petrocan should be governed by a board of stewards and wholly owned by the government. In this position it could oversee the development of Canada's fossil fuel resources in keeping with a new set of energy policy guidelines. (C.J.L. then details these).

The Bulletin covers many more as C.J.L. develops an outline of a new energy policy. Such a policy would not take our materialistic consumption as a norm for energy use. Instead Stewardship provides a new set of principles by which to judge the parties proposals and what our energy future should be.

Such alternatives will not only help us make it through the "Crunch" but would do more honour to the God who gave us energy for His glory.

Dear Candidate:

The following is a list of questions that we can use in order to evaluate our candidates. For far too long we have allowed the parties and their leaders to determine our political agenda, to dictate the issues, to shape our priorities and to narrow the choices. As a consequence, we are, more often than not, choosing between their superficial promises and voting for their similar platforms. We should try to change this paralyzing trend and, where possible, reverse the order. We should publicly confront the politicians with the basic issues and ask them the key questions that genuinely trouble us.

We should make a systematic attempt to inform the political powers-that-be what, from a Christian viewpoint, urgently needs saying and doing. We should call on friends, organize constituency meetings, invite the public and the media, bring our neighbours and present the local candidates and their riding associations with what we believe should be done for

the sake of human well-being and (inter-) national righteousness. Such a positive effort clearly requires deep commitment, hard work, much patience and real perseverance.

Such a list of these along with your own could help set our agendas with the candidates now and with the M.P. after Feb. 18.

The Candidate's Principles

1. Which are the basic beliefs that guide you in politics? How do these beliefs compare with those of your party and your political opponents? How will you consult your constituents? What will you do when influential constituents advocate views and actions that are contrary to your own and those of your party (for example, regarding the admission of refugees)? What will determine your final decision? Are you prepared to cooperate with MPs of other parties to accomplish your goals, even if it means breaking party ranks, ignoring your Leader's authority and risking

many voters' wrath?

2. What do you think the responsibility of the government in society is? Which considerations are essential to the proper development of government? What should be the particular roles of business organizations, trade unions, consumers' associations, voluntary agencies and churches? How would you change the policy-setting process to enable real participation by these groups?

3. Which principles should protect the human rights and civil liberties of all citizens and all value communities, including the Quebecois? Do you think a group has the right to decide its own future? Which changes do we need in our constitutional arrangements and in our bill of rights in order to help people of diverse beliefs express their views and different ways of life without discrimination? Do you favour electoral reform, including proportional representation? What are your proposals?

Social Policy

4. What will you do to improve

the plight of the needy at home: the unemployed, the handicapped, the disabled, the people forced on welfare, the aged on fixed incomes, the low-income workers and the people searching for meaningful work? What should be done to stop the decreases in social assistance programs for the poor and the increases in tax incentives for the rich? How would you seek to distribute income and wealth? What should be the goal of Canada's policy? Will you help to make it possible for all citizens to enjoy a quality lifestyle that goes beyond the provision of mere economic survival? How will you work for a development of people's lives that does justice to all dimensions of human need and responsibility?

Economy

5. What is the goal of economic development? How should resources such as fossil fuels, minerals, forests, land, water and air be treated? What is the government's duty regarding the preservation of the environment? What should

the government do about protecting the native peoples' human rights and land claims? What is of primary importance to the governments — energy development and corporations or the native people involved?

Immigration

6. What should be the goal of Canada's immigration and refugee policy? By which standards should the Government formulate its admission regulations? Do you wish Canada to become a haven for the homeless, regardless of whether they be desperate victims of leftist regimes in Indo-China or rightist dictatorships in Latin America? Will you seek to increase substantially the quota of refugees permitted to enter Canada and the amount of money set aside to assist these needy people the world over?

Foreign Aid

7. Which principles should determine our foreign aid and development assistance policies? Will you insist that Canada contribute the

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Fish and oil concern Maritime voter

by A.A. den Otter
Newfoundland

On Monday, February 18, fully one half hour before their neighbours in the Maritimes, Newfoundlanders will begin the process of electing a new government for Canada. Although only seven seats are at stake on the island and on mainland Labrador, the concerns and aspirations of Newfoundlanders touch on those of Nova Scotia, New Brunswick, Prince Edward Island, as well as Canada as a whole.

The most visible issue to Newfoundlanders is provincial rights, or more specifically, provincial control over offshore oil and their traditional fishing grounds. Regarding the oil supposedly buried beneath the ocean floor, Newfoundland maintains that in 1949, when she joined Canada, she came as an autonomous dominion with full sovereignty over all resources, including those on the continental shelf. Consequently, in 1978, Newfoundland refused to join her sister Atlantic provinces when they signed a resource sharing agreement with Ottawa. Instead the province argued that she was a special case and continued her carefully researched legal battle to gain control over offshore resources.

In August, 1979, Prime Minister Clark, in direct opposition to a 1967 Supreme Court

decision, promised to give all provinces bordering on water, full control over offshore resources, starting with Newfoundland. In response, Nova Scotia has said very little, while New Brunswick and Prince Edward Island have protested Clark's decision. In any case, before a final agreement was signed, two important events intervened — Hibernia, an oil well located less than two hundred miles from St. John's has been rated as one of the world's largest, and Joe Clark has called an election.

While campaigning in St. John's recently, Clark reiterated his promise to give offshore resources to the provinces, but he shrewdly added that nothing could be done formally until after the election. Despite Premier Peckford's blustery attempts to force the issue immediately, Newfoundlanders will have to vote Conservative if they want the billions of dollars in oil revenues. The NDP has supported Clark's stand, but the Liberals insist that offshore resources should be exploited for the benefit of the whole nation.

Unfortunately, the choice for Newfoundlanders is not simply whether oil revenues should go to the province or to the nation. The Conservative stand on the fisheries confuses the issue. Just weeks before the election, Fisheries Minister McGrath, a Newfoundlander, granted

several large trawlers the licence to fish in the Gulf of St. Lawrence and on the rich fishing grounds north of Newfoundland, called the Northern Cod Stock. Since these modern trawlers have their own freezers aboard, they can travel long distances and do not return to port until their holds are full. The inshore fishermen — the thousands of men who return each day to the villages scattered along all sides of the Gulf and along the north shore of Newfoundland and Labrador — believe, rightly or wrongly, that the freezer trawlers will ruin their traditional fishing grounds and cause massive unemployment.

McGrath's decision to allow freezer trawlers into the Northern Cod Stock especially angered the "nationalistic" Premier Peckford. He called McGrath a traitor to his people because these trawlers are based largely in Nova Scotia and thus take work away from Newfoundland fishermen and fish plant workers. He also threatened harsh government action against any interprovincial company buying northern cod anywhere but in Newfoundland. McGrath's reply was equally strong. The trawlers pose no danger to the cod stocks, he said, and fish are a national resource.

The sudden election caught both Conservative politicians by surprise. Highly embarrassed, they quickly papered over their disagreement. Their

truce is superficial, however, because it cannot hide the fact that on January 16, the first Nova Scotia trawler sailed for waters traditionally fished only by Newfoundlanders. The very next day, Premier Peckford repeated his warning to the fish companies. A straw poll conducted by the CBC revealed massive support for Peckford's stand across the island and in Labrador.

For a Newfoundlander, the choice is difficult. Does one support a government which promises control over offshore oil, but gives away traditional fishing grounds to large interprovincial companies? Or, does one vote for a party which upholds the small-scale inshore fishery but denies the province the authority over offshore resources (a right which must then be won in Supreme Court?) Does one punish the Opposition for forcing an election or the government for reversing promised policies? Does one reject an immediate 18 cent increase in gasoline prices or does one consider the long-range impact of high prices on the future production of expensive offshore oil? More dramatically, perhaps should one abandon the century-old practice of following the traditional parties and give a chance to the NDP, the friend of the fisherman and the fish plant worker, the foe of the international fish and oil companies?

One thing is certain.

Newfoundlanders have access to an increasingly valuable resource — fish; they seem to be within reach of another — oil. After centuries of abject poverty and brutal exploitation, prosperity appears near. Whatever the outcome of this election, Newfoundland's small contingent of MPs will become increasingly strident. Note that the only Liberal MP to defy his own party and vote for the Conservative's mortgage deductibility plan was Newfoundland's Bill Rompkey. He understood that his constituents knew a tax cut when they saw one.

Rompkey's brazen defiance of party discipline also illustrates to what extent governments have become ensnared in economic squabbles. In this dollar and cents election, the issues in Newfoundland, as well as elsewhere in Canada, are reduced to economic terms — how much and when?

On the other hand, however, Newfoundlanders do not get terribly worked up about the arguments of politicians. They have never trusted them. Consequently, when British Columbians are still casting their last minute ballots, Newfoundlanders will long have turned off their lights and gone to bed. The results can wait until morning — 7:30 in Newfoundland.

Preservation of culture, referendum are issues in Quebec

by Henk Van Andel
Quebec

Whatever surprises are in store for us in the coming federal election, they are not likely to come from Quebec. With the exception of a few Conservative and Creditiste members, the Quebec representation in the previous Parliament was solidly Liberal, and with Trudeau back in the saddle, this situation is not likely to change. In fact, present polls indicate an even stronger Liberal vote this time around.

It is not difficult to identify the reasons for this overwhelming support for the Liberal party in Quebec. They have relatively little to do with traditional liberalism, conservatism, or socialism. By far the greatest factor in Quebec, is the personality of Pierre Trudeau and his vision for a Canada in which both languages and cultures of the founding peoples of this nation have their rightful place.

The support for Trudeau and his party is strong among both French- and English-speaking voters in Quebec. French-

speaking Quebecers vote for Trudeau because, during the past decade, he has consistently fought for the preservation of the French fact in Canada as a nation, in the face of ever-increasing numerical and economic strengths of the English-speaking parts of our country.

Notwithstanding strong support for outright separatism in Quebec, a majority of French Canadians still wish to remain within Confederation, provided their aspirations as a culturally and linguistically distinct people can be safeguarded within the federal system. There can be no question that Trudeau is their best choice to accomplish this, not only based on his record, but also because of his avowed aim to keep this country together by promoting and protecting both languages and cultures within Confederation.

English-speaking Quebecers are even more unanimous in their choice of the Liberals. In predominantly English ridings on the island of Montreal, Liberal candidates rang up 80 to 90 percent major-

ities in the last election, in spite of the fact that the local Conservative candidate was seen to be more capable in some ridings.

The English in Quebec did not vote for their local candidate; they voted for Trudeau. The reason in this case is somewhat more subtle. To be sure, there is general praise for Trudeau's leadership qualities, his language policies, and general legislative record. Anglo-phone Quebecers are not too upset at having to read French on their cornflakes boxes. But there is also criticism of Trudeau, as there is in the rest of the country. Nonetheless, the support for Trudeau among Anglo-phone Quebecers is almost unanimous because, strange as it may seem, they want a strong Franco-phone presence in Ottawa. The reason for this has to do with the separation question and the upcoming Quebec referendum.

In a short while, all Quebecers will be called upon to vote in the referendum. A strong French Canadian presence in the federal govern-

ment will serve as a living illustration that French-Canadians can effectively participate in the federal system. As a result, fewer French-Canadians will vote for the separatist option. It is clear that the Conservatives cannot provide an effective power base from Quebec at this time. Therefore, Anglo-phone Quebecers, for whom the outcome of the referendum is much more important than the federal election, vote Liberal. In their view, Trudeau in office in Ottawa means a significant change in the referendum vote. Whether this is true or not is perhaps debatable. The point is that this view is widely held, and when one considers that, in addition, Trudeau is the most outspoken "national unity" candidate, it should surprise no one that Anglo-phone Quebecers voted Liberal in the last election, and will probably do so again this time around.

What are the issues that face our country? We read about them in the newspaper; inflation, energy, unemployment, the erosion of the dollar,

national unity, foreign policy, etc. During the election campaign last spring, I was surprised to learn that for many Canadians, the unity of our country was not a priority issue. In opinion polls, it ranked fourth or fifth in priority, as indicated in the above little list. From the vantage point of someone living in Quebec, this is hard to understand, and a cause for concern. Are people in other parts of our country not aware of what is happening, or do they not care? To be sure, our economic problems need a lot of attention, we need to work hard at providing and conserving energy, we need to follow a wise and just course in foreign policy, but surely at this time for Canada, as a nation, the unity question must outweigh these other concerns.

If our country breaks up into little pieces, which from my vantage point is not a remote possibility, then it is likely that our present economic problems will pale in comparison to those we will have. But more important than that, the country which has been my

Cont. on page 10

Oil runs thick in Alberta winters

What can be said about the election in Alberta? The results are predictable, uninteresting and even downright boring. Albertans have consistently presented a slate of elected M.P.'s (as well as M.L.A.'s) who all belong to the same party, notably Conservative in recent years. Someone who may wish to win the nomination as Conservative candidate may have a few opponents and a tough fight on his hands. However, once he has won the nomination, it's a free trip to Ottawa!

Doug Roche, Conservative M.P., practicing Catholic author of three books (one called *Justice not Charity* - on Canada's foreign aid program) is not the true blue Conservative his constituency would like him to be. In fact, he's tinted somewhat red. His left-of-centre views on foreign aid, for instance, almost ended his political career. His nomination was seriously contested this time, by a "real" Conservative. The truth is that Doug Roche would never have been elected if he hadn't been running under the Conservative banner.

Albertans do tend to vote like sheep. They seem to want to be on the winner's side within their own province. But to send 21 Conservative M.P.s from 21 ridings, to Ottawa is a bit much. Why do Albertans vote this way? Conservatives have generally paid more attention to the needs of the West.

Clark's appointment of Mazonkowski as Minister of Transport and Minister responsible for the Canada Wheat Pool is seen as a sympathetic gesture.

Albertans have often placed a vote in the context of an anti-central-Canada attitude. Provincial Conservative Premier Peter Lougheed's views on resource ownership has (maybe incorrectly) been identified with federal Conservative Prime Minister Joe Clark's view. But is the average voter really concerned about issues that go beyond self-interest, blind allegiance and stubborn status quo?

East-West relationship

The Western hinterland providing raw materials for industrial central Canada is an unfortunate but partially true image comprising part of the fabric of Canada. Different issues emerge from this picture.

Resource Control - Do the provinces have the ownership rights of their resources? According to the BNA Act this appears not as clearcut as Peter Lougheed would like it to be. It certainly is an issue. Alberta has something (oil) which Central and Eastern Canada need. Albertans now feel that they have the leverage and therefore will not be exploited any longer. But polarized views like that tend to become distorted and it takes strength, skill and tact to deal

with it properly. Who can do it?

Grain Transportation - Must the statutory freight rates be upheld? The rail freight rates applicable to transportation of grain and other raw materials presume and encourage the shipment of raw materials eastward and manufactured goods (tools, machinery) westward.

Other issues which will be focussed on in this particular election are the Budget and Energy policy.

Budget - Conservatives tend to see Canada's economic problems too narrowly in terms of the great national deficit. Their recourse is to diminish that by such things as the excise tax on gasoline, etc. However, diminishing resources, foreign ownership and other factors are also responsible for our present economic state. Promising the "good life" to the electorate during this election campaign makes no economic sense.

The excise tax on gasoline in the proposed Conservative budget, did not make enough of a distinction between essential and non-essential uses of gasoline. In the case of food production we can hardly afford to raise the cost of fuel. The proceeds of the excise tax would be better spent on finding energy alternatives and on long term energy use strategy.

Energy Policy is, of course, a related issue here. Several sub-issues could be mentioned. For

example, higher oil prices have been shown not to curb use or to encourage conservation. Another point concerning high oil profits is the matter of using these for exploration. The incentive is for the company to explore for more oil giving them a tax break for exploration. However, this money could be dumped down a potentially dry well, giving the company the tax break but the public the burden. Can more incentive be given for finding oil rather than for "just exploring?"

A related point of interest to Prairie farmers is the matter of agricultural research. Since agriculture presently relies heavily on fossil fuels for energy and chemical fertilizers, an alternative needs to be found. Also the question of soil fertility is becoming more urgent. What new innovative methods could be found to increase soil fertility without heavy addiction to chemical fertilizers. Most research stations are funded by the federal government and funds have not kept up with costs due to inflation, hampering the continuation of research as planned.

Clark vs. Trudeau?

The choice becomes a dilemma.

Clark is weak on the moral issues: more legalized abortion and the turn-about on the quota of refugee families' sponsorship into Canada.

The anti-Trudeau feeling is strong in Alberta. Liberals have

not looked westward enough to glean some energy expertise or advice on energy policy from the Western oilman or the prairie farmer. Clark sympathizers agree that six months in office is hardly enough to prove the competence of the Conservatives in a governing position.

Are there any interesting ridings to watch? The Peace River region has on occasion managed to produce a very strong NDP candidate. In fact the elected provincial party leader Grant Notley hails from the Peace. Since Baldwin (Conservative M.P.) gave up his seat in the Peace River region, there may just be a fair battle. Anne Hemmingway (past president of the Alberta NDP) is contesting the seat there. She did rather well in the last provincial election. Well at least it may prevent Albertans from falling asleep when watching election returns.

Edmonton Calvinist Contact gives credits to: John Koikman (Political Science, now researcher for CFF), Kathy VanderGrift, formerly C.J.L. staffperson now researcher for two city of Edmonton aldermen, and Jake VanderSchaaf who worked as campaign manager for Nick Taylor, leader of Alberta's Liberal party and Calgary oilman.

by Wilma VanderSchaaf
Edmonton Editor

Dear Candidate... cont.

internationally agreed-upon figures of .7% of our Gross National Product as aid? Which steps should Canada take to enable Third-World peoples to feed themselves? Do you favour the elimination of tied aid as well as the abolition of trade and tariff discrimination against finished products from poor countries?

8. What are your views regarding present military spending and the planned build-up of Canadian armaments? Will you also advocate a Parliamentary assessment of Canada's defense policy and the basis for our involvement in NATO and NORAD? What should be done to stop the perilous arms race and to ban nuclear weapons? What will you and your colleagues do to halt the growing export of Canadian military equipment and to reduce the reckless international arms trade?

9. What do you think of Canada's policy governing the production and sale of nuclear reactors, especially to military and other regimes refusing to

sign the international Non-Proliferation Treaty or to honour the United Nations' human rights charter? Will you and your party take appropriate steps to reduce the reliance on nuclear power at home and abroad?

10. What is your view of corporate power and responsibility? What kind of guidelines for corporations do you wish to see adopted? What measures will you take to limit the major corporations' influence on Canadian politics and federal

policy-making? Which changes should be made to facilitate real employee participation in company decision-making processes? Do you favour the enactment of the equivalent of freedom of information laws for

corporations so that Canadians may know who owns, controls, and finances what? What will you and your party do to phase out Canadian investments in countries which violate human rights, civil liberties or political freedoms?

Preservation of culture, referendum... cont.

adopted home, east, west, and centre, and to which I am very attached, and millions of others with me, will fall apart. To me, that would be a tragedy.

We have seen many signs of a threatened national existence in the past years. I am not only referring to the separatism movement in Quebec, which is possibly the most overt in this regard. Apart from that, one can discern a regionalism which seems to be growing stronger, and more dangerously, seems to become more and more accepted and "institutionalised."

The recent "negotiations"

between Clark and Lougheed on the price of oil constitute an illustrative example. The Provinces are clamoring for greater independence. Alberta wants to keep all its energy wealth for itself. Ontario and Quebec use their political and economic power to protect their own industries. When there is word that oil may be found off shore in Newfoundland, people are heard to say "Good for the Newfies, now they will have economic bargaining power too!" In all of this our concern for Canada as a nation, and our fellow Canadian citizens, is gone.

Each province and each region is looking for ways to further its own ends. Especially in recent years, there appears little concern for Canada as a country; as long as we can prosper in our own area, who cares about the rest?

It seems to me, that it is this kind of regionalism that we must fight if Canada is to survive as a nation. In this regard, some of the constitutional reform proposals of Claude Ryan do not encourage me, because they will tend to foster this regionalistic spirit. What we need is a strong central government

which makes it its aim to safeguard the interests and privileges of all Canadians. This means that sometimes the national interest must have preference over the regional interest. This means that sometimes a stronger element of the country must give up something to help along a weaker element. It means that one linguistic group should go "the extra mile" to accommodate the other linguistic group. It means a reversal from the present trend.

The church raises issues for federal election



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To: The readers who are members of Christian Reformed Churches.

From: Committee for Contact with the Government, C.C.R.C.C.

Once again we must vote for a parliamentary representative. Once again we struggle with the question: Why should I prefer one candidate to another? Before you choose, please consider making use of the sample letter below. The Committee for Contact with the Government suggests that you personally put the questions to the candidates. You can also obtain a copy of this letter from your consistory for mailing. Let each candidate know your confession and concern for land and people. Be sure to give your phone number and address. Make it clear that you are waiting for his or her response before you decide for whom you will vote. After the election, stay in touch with the elected candidate to see how he or she is implementing the responses.

Yours truly,

Rev. Arie G. VanEek,
Executive Secretary.

To: The Right Honourable Mr. Joe Clark, Prime Minister of Canada.
The Right Honourable Mr. Pierre Trudeau, Leader of the Liberal Party.
The Right Honourable Mr. Ed. Broadbent, Leader of the New Democratic Party.

To: Mr. _____,
Candidate for the _____ Party in _____ Riding.

Sir:
The Christian Reformed Churches across Canada have wrestled together with a number of public issues. Thousands of our members have come out of the oppression of dictatorship and lost much in the Second World War. That awareness and our beliefs lead us to write to you at this time when you ask citizens to entrust you with high office. We share the belief in one

gracious and just God who made and keeps all things. (Psalm 24:1) His Son came to earth to save it. God calls man into this mission as His servant and co-worker. We believe that the Scriptures of the Old and New Testament provide the abiding norms for human life. His Word calls us "to do justice, to love mercy, and to walk humbly with our God." (Micah 6:8).

Since we live by God's grace, we want to share health, freedom and peace with those who are deprived of them. Please read Isaiah 58. We know that in sharing these gifts, we will gain more. Furthermore, where Christ rules, the man-made barriers of race, origin, sex, education, and economic advantage are broken down. (Galatians 3:28 and chapter 5; also Ephesians 2). Mutual respect between individuals, peoples and cultures is thus restored. You see, we seek to open up life to people, and to care for God's creation. We would like to elect as our representatives people who believe that rulers are "God's servants for our good." (Romans 13:4). What are the basic beliefs that guide you in politics? How do these beliefs compare with those of your party?

Man in God's world

We are becoming more aware of the limits of the earth and its resources of land, water, air, fossil fuels, and minerals. We are concerned for the prudent use, preservation and renewal of those resources

essential to life. We encourage the practice of stewardship of resources and sharing of goods. A growing number of us are modifying our life-style. Do you agree that these tasks call for the widest possible participation?

How can government facilitate the mandate of good stewardship among Canada's people?

The economy

Our church communion is shaped by concern for people: "Love your neighbour as yourself." Do you agree that all people should be encouraged to develop their gifts, have meaningful work, and have opportunity for healthy leisure? Must progress not be measured in terms of human responsibility to produce durable goods in an ecologically sound process and in a manner which does justice to maker and user? We experience with concern the rising resentment of meaningless work and unemployment. We seek to practice alternatives to the adversary approach in labour relations. We also struggle with the economic factors that contribute to industrial strife, to breakdown of marriages, to alcoholism and drug abuse.

What are your goals for economic development? By what steward-like steps will these goals be reached?

World hunger

Christian Reformed Churches engage in direct aid and community development

in a dozen countries. Some of this work is done in partnership with the Government of Canada. But our workers face systems that deepen the distress and dependence of the poor. (See Report to Synod 1979 by Task Force on World Hunger). Is it the task of Canada's Government to foster freedom for other peoples to obtain the basic necessities of life? Does Canada's aid abroad measure up to our resources? We ask our government to see to it that Canadian business enterprises do justice to people in other countries affected by their world trade, food production and marketing.

What principles of stewardship and justice should guide Canada in its foreign aid and development assistance?

The refugees

Our churches have committed themselves to a long-term program of bringing into our communities the most needy among the world's refugees. In order to bring refugees to Canada swiftly, we have worked in vigorous partnership with the Department of Employment and Immigration. Do you agree that compassion ought to move us to help the homeless and defenseless? Should their former political choices influence Canada's admission policies?

Do you agree that these considerations should shape Canada's immigration policy?

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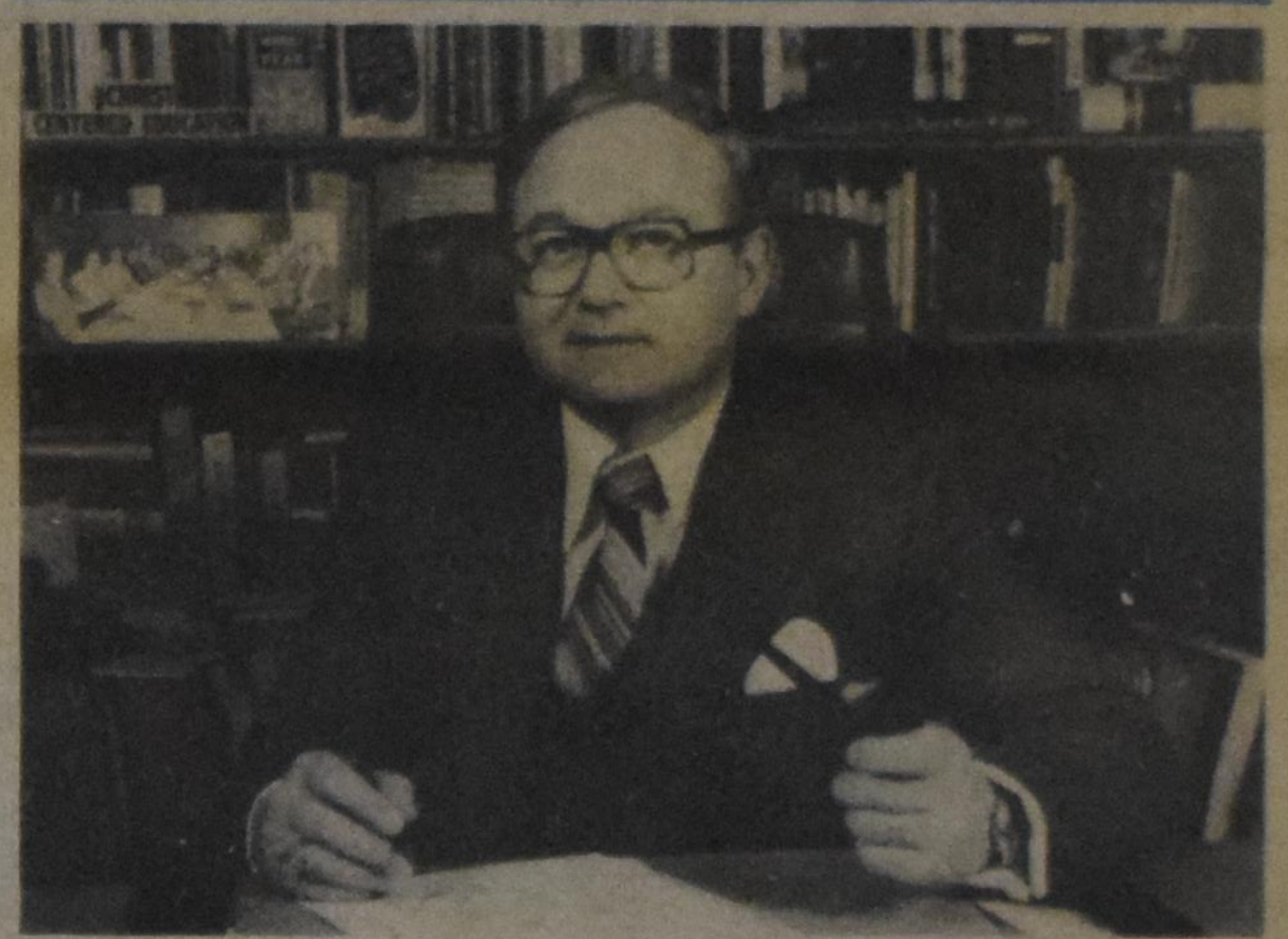


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The offices of the Foundation are located in the basement of the Executive Director's home in Burlington, Ontario.

EXCERPT FROM CANADIAN CURRICULUM COUNCIL MINUTES OF NOV. 30, 1979

On motion the Council goes on record to encourage all district CSI member schools in Canada to actively promote and support the work of the CCEF in its efforts to raise funds for the publishing of Christian curriculum materials.

Grounds:

1. The work of the CCC and its effectiveness is directly related to the success of the CCEF as it relates to fund raising.
2. We cannot afford to be "divided" in purpose with reference to our overall CSI objectives even though we recognize regional differences with respect to structure and function.



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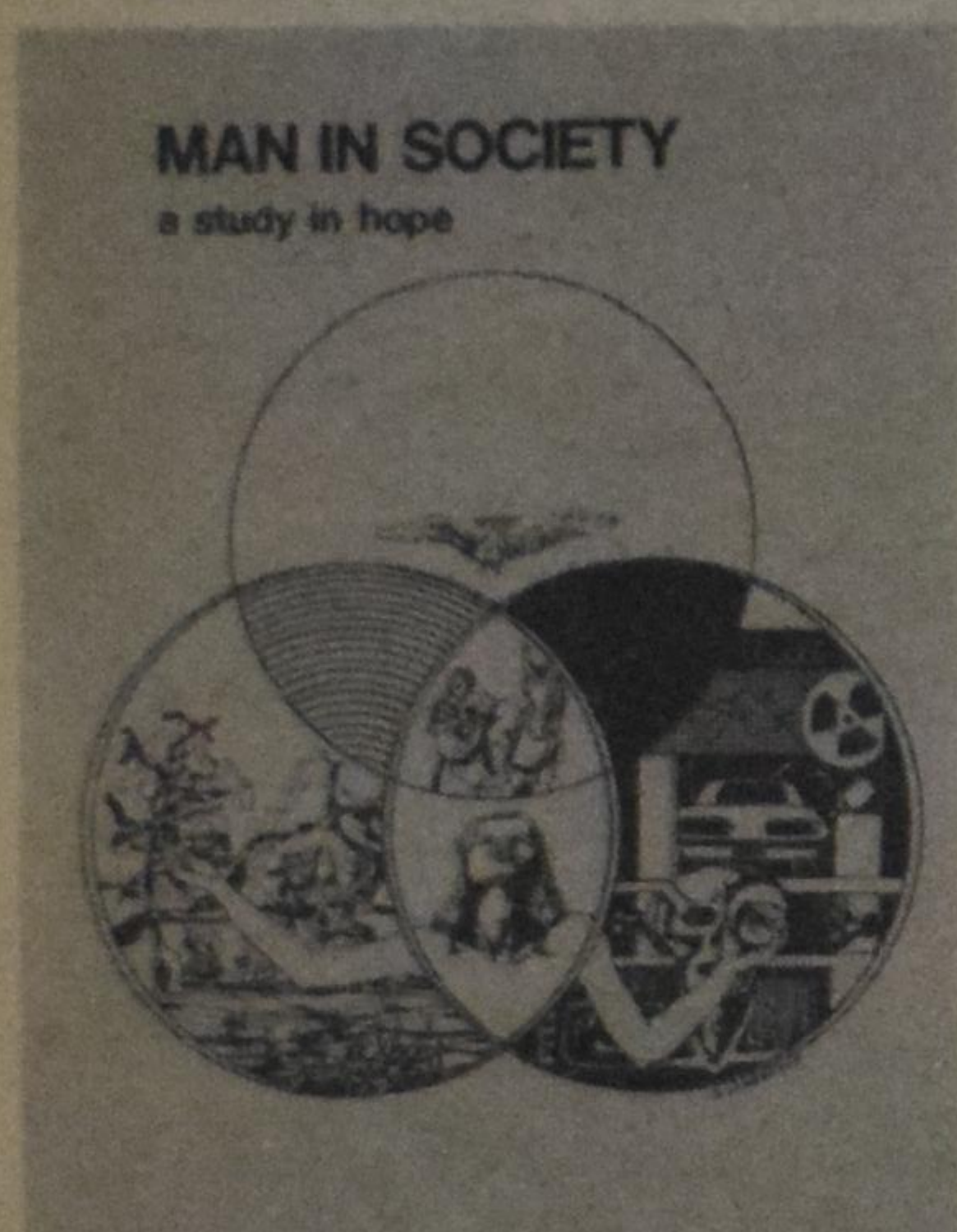
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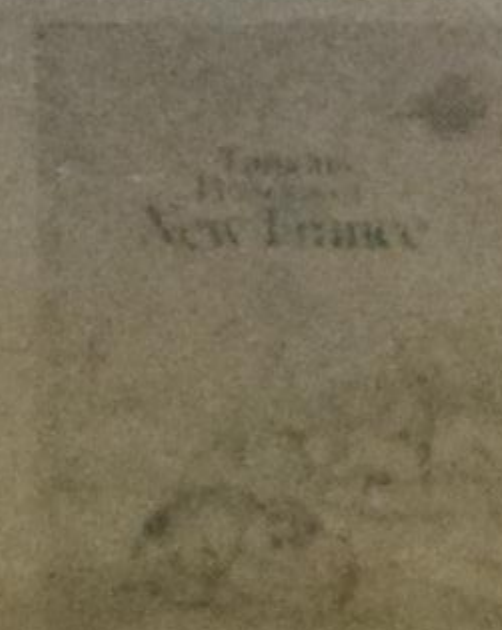
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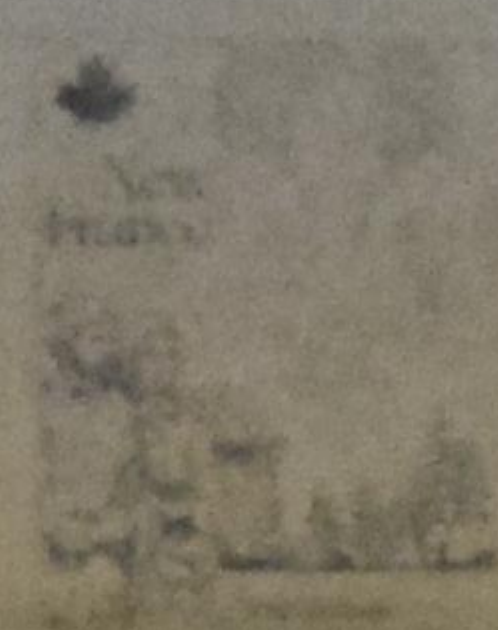
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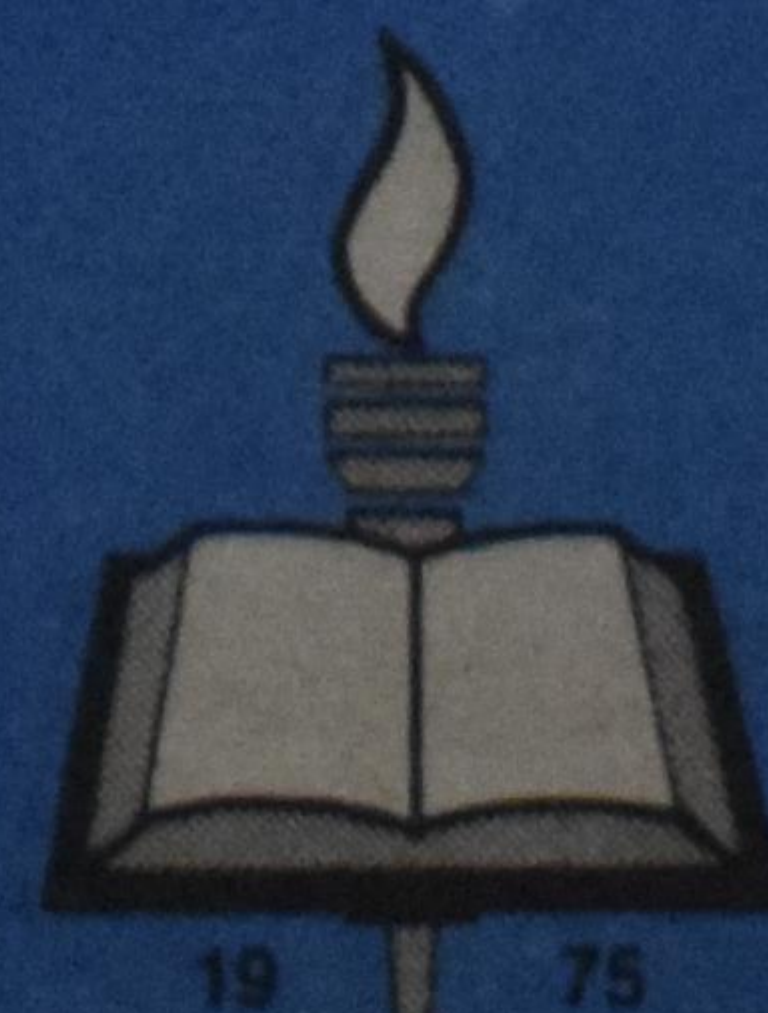
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Sonshine Centre — a light in a dark place

by Diane Praamsma

Mrs. Praamsma lives in Edmonton and recently visited Sonshine Centre in Calgary.

"There were ninety-nine that safely lay in the shelter of the fold...."

This song kept running through my head on New Year's Day as I thought about the night before and reflected on what was happening around me now. Let me explain by sharing with you what I experienced on 15A Street S.W. in Calgary on New Year's Eve.

On that street you find two buildings: Sonshine Apartments, kitty-corner from the First Christian Reformed Church. Right across from the apartments you are looking at the home of Herman Vanderburg, the director of Sonshine Centre — a place where men, women, and children can get a new start in life, make new friends, and enjoy the warmth and care of Christian fellowship. All the people who live in the Sonshine Apartments had been invited to

spend New Year's Eve with the Vanderburgs. Nearly all of them came, safely in the fold.

"Tom," the father of four children, was among them. His wife is permanently in a mental institution. "Tom" himself has led a life of heavy drinking and quiet desperation. In fact, just a few months before, when things seemed to go a lot better for him, an "unexpected" bout of heavy drinking had caused a bad head injury and partial body paralysis. His young children were placed in an institution. Eventually "Tom" got better, his children were returned to him, and now he's a lonely father faced with the everyday realities of raising four young children.

Then there was Karin, a young widow whose daughter was returned to her only recently by the Children's Aid Society. And there were many more: each with his or her own sad stories to tell. Most of them had used alcohol to drown their sorrows, and had spent many lonely hours in the secure comfort of a bar trying to block out the harsh realities of their shattered lives.

For these human beings

holiday periods were the hardest because the only way they knew how to celebrate was by getting drunk. The Calgary Stampede and New Year's Eve cause a lot of "on-the-wagons" to fall off: often to a point of no return because of the damage done to their systems by alcohol.

This evening was different, in a beautiful way. We enjoyed a play put on by four sons of Herman and Betty Vanderburg; we ate, chatted, played games. At 11:30 Herman read some passages from the Bible as part of the usual New Year's Eve devotions. Betty led in prayer, asking all the heads of households to pray for the persons in their family by name. The singles were asked to pray for themselves, or to feel free to select someone else in the group to bring their needs or thanksgiving before the Lord. Len, a lonely 40-year-old bachelor asked my husband to pray for him and Elizabeth, a 50-year-old woman who is no longer wanted by her husband and teen-age children, asked me to pray for her.

What a powerful experience,

listening to these prayers!! Herman thanking the Lord for Betty, for her constant enthusiasm and her total love for people. Ken Verhulst thanking the Lord for his new ministry in Calgary and asking God to keep his family in safety in the coming year (Kathy, his wife has had cancer twice). And so we went around the room. "Tom" had wanted to pray for himself and his family, and he did — for the first time in his life. Betty, who had gone through so much with him had tears in her eyes. So did I.

When the prayers were said, we all experiencing the emotions of the moment, swallowed hard, then woke up the little children, blew up balloons and started the New Year with mutual best wishes and a big bang!

Later in bed I thought about the evening. All these people who'd always sought the shelter and familiarity of drinking parties on New Year's Eve had been part of a most beautiful evening with Christians who could share their festivities and thereby enrich their own. I'd observed each person thanking Herman

and Betty at the end of the evening. Most hadn't wanted to come at first! I thought how happy Herman and Betty must be to have created, with their family and friends, a situation where this could happen.

But no! Herman and Betty's happiness was marred by the absence of Jeff — a young, handsome boy who tried so hard to go straight. And the next day their worst fears were proved true. Jeff had gone drinking, got into all kinds of trouble and was totally wild on New Year's Day. He realized himself that he had to leave the Sonshine Centre; leave, as he said, Herman, "the only father he'd ever known," and Betty "the only mother who'd ever loved him." So on New Year's Day while the rest of us enjoyed coffee and visiting with friends after the church service, Betty and Herman were busy for hours with the crisis across the street.

Finally, after three, four hours they came home. Betty just sobbed and sobbed. "I loved that kid so much...." But Betty never has the luxury to cry very long. Her young daughter came and asked her

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to play a game with her, and Betty, with her capacity to carry on, did so.

That evening we were all invited to a dinner in the lounge of the Sonshine Centre — all 40 of us! — cooked by Angus and Ken who carried through with the meal which Jeff had originally planned to cook. The food was great, the company pleasant and the children had a marvellous time. After dinner many people hung around for a long time yet, playing Backgammon and Scrabble, and enjoying each other's presence. Many there thought of Jeff and how they missed him, and said "amen" when Herman prayed for him. "There were ninety-nine that safely lay in the shelter of the fold...." But the song continues: "But one was out on the hills away, far from the gates of gold. Away on the mountains wild and bare, away from the tender Shepherd's care."

It is the great Shepherd Who motivated and dominates the lives and people associated with Sonshine Centre. John the apostle wrote: "In Him was life; and the life was the light of men."

Sonshine Centre was opened in September, 1978. It offers supportive living in a complex consisting of two apartment buildings, each of which contains six comfortable suites. Accommodation is provided for singles, couples and families. Each resident is supported according to his or her special needs. Some are assisted in finding a new station in life; others are helped

in making a new beginning after a period of turmoil or distress. Residency varies from one week to one year or sometimes two years. Sonshine Centre is submitting to the healing power of the Lord of life: Jesus Christ.

Volunteer workers under the guidance and supervision of the fulltime director are involved in relating to and giving emotional and practical support to the residents.

Residents themselves are also encouraged to provide mutual support. Group meetings, parent training sessions, Bible courses and individual counseling contribute to the development of the whole person and to emotional and spiritual stability. There is close cooperation and consultation with referring agencies, Hospitals and private professional services.

Sonshine Centre — indeed,

a light in a dark place! Bringing the love of the great Shepherd in a concrete, real and often agonizingly painful way. The Centre is funded by the faith-promise commitment of the First C.R.C. of Calgary, and by private donations. There is a light burning on 15A St. S.W. in Calgary — SONshine! I pray that the Lord may use it to attract and heal many in 1980.

How some Calgarians celebrated Christmas

A small group of Calgarians decided to spend Christmas with some of the Calgary urban Indians. The idea was to mingle with them, to share and to expose themselves to the gifts and culture the Natives brought with them.

One member of the group (Jake Binnema - Calgary Christian School vice-principal) had been working with natives in a urban Indian street workers project. As part of the project people met with

some Indian leaders to learn from them how white people can overcome their prejudices and help urban Indians. Urban Indians have been particularly deprived of their culture, which serves as a source of strength and support.

The idea of spending Christmas together came to Magda, Jake's wife, in order to appreciate each other's culture. The white man's way of celebrating Christmas with tinsel and gifts could not and

need not be imposed on natives whose idea of Christmas is simply associated with feast and togetherness. A cross-cultural togetherness, then, was a truly beautiful idea.

The dinner was opened with the ultimate credit given to the Creator of all. Prayer and thanksgiving was directed at our Lord Jesus Christ. A Blackfoot prayer joined in the thanksgiving. Christmas carols and Blackfoot lullabies were sung. After dinner and

games the whole gathering chanted and danced around a single drum.

Rather than seeing this Christmas dinner as a charitable gesture toward some deprived minority group, it was indeed a communal celebration showing better than words can ever tell that Christ was born for all men. The natives extended an invitation in return for a New Years feast.

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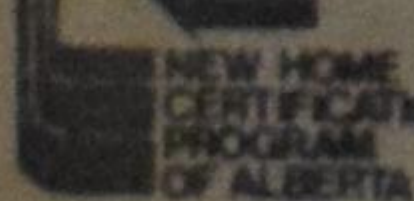
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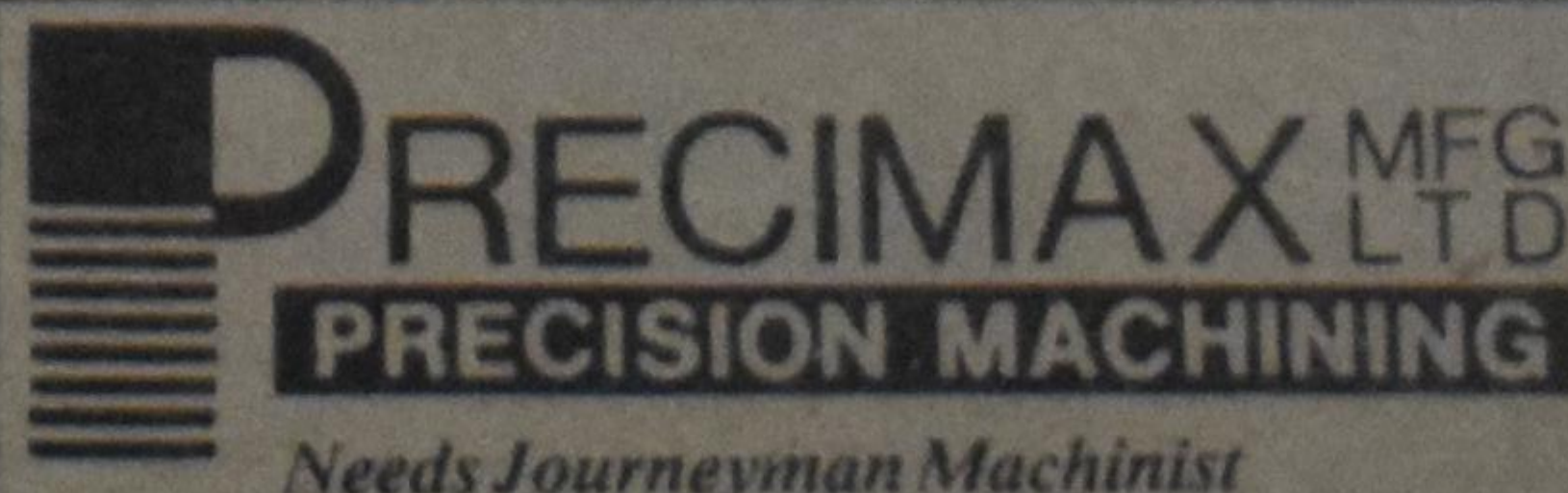
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The church raises issues . . . cont.

Canada's minority

In our work among Canada's native peoples, we have tried to help the single-parent family and many people living in inadequate housing, in poverty and apathy. Most of them are not equipped for life in the city and no longer have access to the land that used to sustain them. Value-communities should have opportunity to develop on the basis of their deepest convictions. Don't you think that native people should participate in the making of decisions affecting their lives? What is of first importance to the governments — energy development, the corporations, or the native people who live where the oil and gas are?

What should the governments do in order to protect the rights of people of different beliefs and ways of life?

Quality of life

We believe that wholesome family life is essential to Canada's future. Families and individuals need the resources and support that enable family relationships to grow. In a loving human environment, the unwanted child may be protected. In a responsible

society, the law-breaker may also receive a place to begin life anew. Healing will take place within people and in communities.

How will you work for the just development of many-sided human lives in Canada?

We pray for our country and for all who aspire to serve in high office. May they work for justice for all in Canada and for new initiatives toward justice wherever Canada affects the world. In the rising world unrest we urge the utmost restraint upon our leaders.

We find courage and hope in the conviction that our "eternal King, Christ Jesus, governs us by His Word and Spirit." "Because we are members of Christ by faith we strive with a free conscience against sin and the devil in this life" (from Heidelberg Catechism, Lord's Day 12).

We look forward to receiving your response to our questions before election day.

Number of "free" citizens rises

New York (EP) — Though fewer than four persons in ten reside in free countries, their number — 1,601.3 million — is the largest yet recorded in a comparative survey of political rights and civil liberties made by Freedom House, a New York-based national organization.

The annual survey, initiated in 1973, found that 1979 was a year of "expanding freedom," with 42 percent of the world's population graded as "not free," 37 percent "free," and the remaining 21 percent as "partly free." Of 161 countries surveyed, 51 are free, 55 partly free, and 55 not free, according to Freedom House, a nonprofit group founded in 1940 to "defend and strengthen free institutions at home and abroad."

Some of the findings in the Freedom House report: (1) Four of the worst governments of our time, those of Pol Pot in Cambodia, Idi Amin in Uganda, Marcias Neguema in Equatorial Guinea, and Bokassa in the Central African Empire, were driven from power. (2) Nigeria registered the most dramatic gain in freedom, followed closely by Ecuador. Both went from partly free to free. Chile, deemed not free earlier, is now regarded as partly free. (3) Still listed as not



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Mormons report member gains in Africa since priesthood was opened to blacks

Salt Lake City (EP) — Mormon Church membership in Nigeria and Ghana has grown to some 1,700 since the church began its first formal missionary effort in West Africa in November, 1978. Nigeria and Ghana were the

first two African countries chosen by the Church of Jesus Christ of Latter-day Saints (Mormon) to begin missionary activities, following the lifting of the ban against blacks holding the priesthood. The ban was lifted in June 1978.

The Mormon Church sent two missionary couples to Nigeria and Ghana in November 1978, for an initial exploratory mission, not knowing what to expect. The missionaries, who have now returned to their Utah homes after a year in Africa, said they found large numbers of Ghanians and Nigerians who were already familiar with the Mormon teachings and many of whom informally called themselves Mormons. Entire congregations asked to be baptized.



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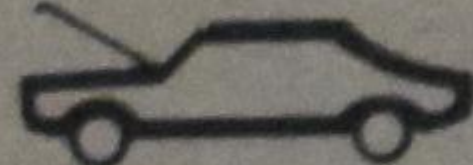
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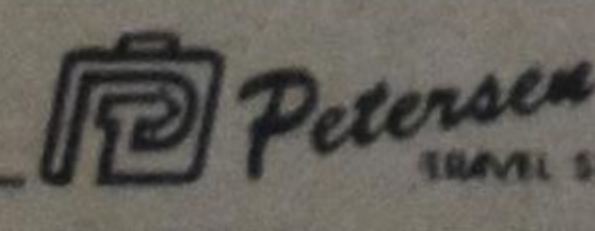
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Nieuwe hoop voor China (1)

Als alles naar wens verlopen is dan zullen de Chinezen in het bezit zijn van een chinese vertaling van de Bijbel en van de Koran. In 1979 deed immers het bericht de ronde dat tegen het einde van 1979 of bij het begin van 1980 in de Chinese Volks Republiek voor het eerst sinds de communistische revolutie, die in 1949 plaats vond, een vertaling van het Oude en Nieuwe Testament in het Chinees zou worden uitgegeven. Kranten vermeldten dat Rev. Yin Ziehzeng, de voorganger van de enige protestantse gemeente in China, had gezegd: De regering heeft de vertaling en publikatie al goedgekeurd. De hele Bijbel zal worden vertaald en gepubliceerd. Er wordt niets uit weg-gelaten. Hij sprak de verwachting uit dat de eerste oplaag 100.000 exemplaren zou bedragen. En hij hoopte ook dat de uitgave van de Bijbel gevolgd zou worden door een liedboek. Hij vertelde ook dat er wel Bijbels in Peking zijn, doch ze zijn heel zeldzaam en de meeste christenen bezitten geen chinese Bijbel.

Rev. Yin Ziehzeng is de enige predikant in China, van een kleine gemeente. 's Zondags komen er zo'n vijftig mensen bij elkaar. De regering had al eerder besloten om de Koran, het heilige boek van de Islam, in het chinees te vertalen op kosten van de Chinese Volks Republiek. Beide besluiten, de vertaling en publicatie van de Bijbel der Christenen en de Koran van de Moslems, hangt samen met „de algemene liberalizatie in China onder het huidige bewind”.

Rev. Ziehzeng vertelde ook nog hoe de vertaling zou worden gedaan. Het zou gebeuren in samenwerking met professoren van de vroegere theologische hogeschool van Nanking. Die professoren zijn overgeschakeld van de theologische hogeschool naar de Universiteit van Nanking. Zij maken gebruik van de Bijbels in de chinese taal die overgebleven zijn uit het tijdperk vóór de communistische omwenteling in 1949. Bijbelvertalingen uit andere landen zullen worden geraadpleegd. Men wil zo dicht mogelijk blijven bij het oorspronkelijke Hebreeuws van het Oude, en het Grieks van het Nieuwe Testament.

U begrijpt dat het ons bijna onbegrijpelijk voorkomt dat een communistische regering mee helpt aan het vertalen, drukken en verspreiden van de Bijbel. En er zelfs aan bij draagt! Ook de Moslems zullen zich waarschijnlijk wel verwonderen over dezelfde gedragslijn ten opzichte van de Koran. Gaat het communisme nu om een of andere reden de grote godsdiensten als Christendom en Islam gebruiken? Of komt er in Gods voorzienigheid nog een periode in de chinese geschiedenis waarin deze biljoenen mensen, die praktisch nog niet bereikt zijn door het evangelie, echt met het evangelie in aanraking komen? Dat is de grote vraag, die het onderzoek bureau onder de leiding van Jonathon Chao in Hong Kong tracht te beantwoorden.

In het „Chinese Church Research Center” werken vijf personen geregeld met het probleem van de zending in China. Zij trachten te weten te komen wat er van de kerk van Christus in China in overgebleven nadat in 1949 de communistische revolutie een einde maakte aan het officiële bestaan van de kerk. Zij trachten gegevens te verzamelen over christenen in China. Chinezen die uit China in Hong Kong komen worden ondervraagd naar hun ervaringen gedurende de laatste dertig jaar. Men gaat heel nauwkeurig na alles wat gepubliceerd wordt in kranten en tijdschriften. Men tracht een oordeel te vormen over de activiteiten van de kerk in China, erediensten, gebedssamenkomsten, familie groepen enz. Dit onderzoek centrum is van groot belang om relaties aan te knopen met trouwe gelovigen in China na tientallen jaren van eenzaamheid, verdrukking en vervolging.

De vraag wordt onder de ogen gezien: in hoeverre zijn zij die nu officieel de kerk in China vertegenwoordigen, en mee werken aan de vertaling van de Bijbel op aanraden van de regering, bij de levens- en wereld beschouwing van de regering betrokken. Moeten zij, chinese communisten' zijn, om deze officiële posities te bekleden?

China is wellicht toegankelijk voor de evangelische boodschap. De deur schijnt al op een kier te staan. Het is een uitdagende mogelijkheid voor de kerk om deze miljoenen mensen met het evangelie te bereiken. De Christian Reformed Church wil trachten het werk van zoveel jaren geleden te hervatten. Candidaat Gary Roest is geroepen om in China te gaan werken, als dat mogelijk wordt. Hij gaat eerst in Taiwan grondig Chinees leren. Dan gaat hij naar Hong Kong, hoe lang zal hij moeten wachten tot de deur naar China open gaat?

Wilt u ook bidden dat die deur gauw open gaat? Een biljoen mensen moeten bereikt worden met het evangelie... velen hebben nog nooit iets van die blijde boodschap gehoord... of zou de radio- en ballondienst al velen bereikt hebben, als een preparatie van de Heilige Geest voor een algemene invasie met het Woord Gods, de boodschap der genade?

J. VanHarmelen

Meer en meer Canadezen vestigen zich in Victoria

door F.S. Manor

(Canadian Scene) — Een van de onverwachte gevolgen van de energie crisis en de lagere waarde van de Canadese dollar is een ongelooflijk tekort aan woningen in Brits Columbia. In Victoria kan men vrijwel geen flat vinden, terwijl zij die een huis willen kopen meestal teleurgesteld hun pogingen opgeven, omdat er vrijwel niets te huur of te koop is. De situatie doet denken aan de tijd onmiddellijk na de Tweede Wereldoorlog.

Victoria is een prachtige stad. De meeste toeristen kennen alleen maar het gedeelte van de stad in de buurt van de haven en het beroemde Empress Hotel. Er is echter heel wat meer te zien. Victoria telt 30 parken, de baaien doen denken aan de Noorse fjorden en de stad is omgeven door prachtige met pijnbomen begroeide heuvels, die zich afspiegelen in het vele water in en rondom de stad. Aan de overzijde van de Juan da Fuca Straits kan men langs de kust van de staat Washington de Olympic Mountains zien en samen met zee, bergen en het vele groen van het eiland vormen dezen een paronama dat men niet vaak geëvenaard ziet. Muggen vindt men er niet.

Victoria is geen grote wereldstad en vanuit de stad kan men binnen tien minuten de stilte van bossen, zee en met sneeuw gedekte bergen bereiken.

De stad telt slechts 300.000 inwoners, maar heeft ondanks dat kleine aantal toch een universiteit, een militair college, twee beroeps toneelgezelschappen en een uitstekend symfonie orkest dat zich onlangs heeft verzekerd van de diensten van de vroegere dirigent van het symfonie orkest van Detroit, die, zoals zovele anderen, de rustige schoonheid van deze stad verkiest boven de drukte en het lawaai van een wereldstad.

Er zijn natuurlijk ook nadelen! De stad is gelegen op een eiland en dat maakt bezoeken aan het vasteland tijdrovend en 's winters wordt het er nooit echt koud. Het heeft het klimaat van zuid Engeland — het is er zelfs warmer — en het is er droger dan in Vancouver of Seattle, maar het wordt nooit zo warm als in Florida of Californië.

Victoria draagt ook het stempel dat er alleen maar flegmatische Angelsaksen wonen en niets is tegenwoordig minder waar. De Prairie bewoners wisten echter niet beter in vroeger jaren en

inplaats van zich in Victoria te vestigen, trokken zij op latere leeftijd naar Florida, Arizona of zuid Californië om van een zachter klimaat te kunnen genieten. De meesten van hen waren Oekrainiers, Duitsers of Joden die bang waren dat zij zich niet thuis zouden voelen onder gepensioneerde Britse leger en vloot officieren.

En hoewel deze situatie vroeger wel zo was, is daar na de Tweede Wereldoorlog veel verandering in gekomen en het merendeel van de mensen in Victoria bestaat nu uit gepensioneerde bewoners van de Prairies. Tot enkele jaren geleden vestigden deze mensen zich hier in vrij kleine aantallen, maar de laatste paar jaar stromen zij in grote aantallen toe. De lagere waarde van de Canadese dollar — in vergelijking met de Amerikaanse dollar — maakt het veel minder aantrekkelijk naar de V.S. te gaan, en B.C. is nu eenmaal het enige deel van Canada met een zacht klimaat.

Het zijn echter niet alleen de ouderen die zich hier vestigen. Ook jongeren, verontrust door de stijgende kosten van huisverwarming, verlaten hun woningen in centraal of oostelijk Canada en zoeken hun heil in Brits Columbia, en in het bij-

Vervolg op pag. 18

PERSOVERZICHT

- De verkiezingskampanje draait nu op volle toeren, en de stijl wordt er niet beter op. Een publiek opinie onderzoek vond dat de Liberalen 51 % van de stemmen zou krijgen, de Conservatieven 31%, en de N.D.P. 16%. Er kan natuurlijk nog veel veranderen voordat het 18 februari is. De beloften en toezeggingen waren niet van de lucht. Als ik die allemaal in mijn persoverzicht op zou nemen, zou ik twee paginas van C.C. nodig hebben. Het blijkt wel dat de Liberalen Trudeau een beetje in de achtergrond houden. Ze denken zeker „wie boter op z'n hoofd heeft moet niet in de zon gaan staan”. De grappenmaker van de Conservatieven is de Minister van Financiën, John Crosbie, hij noemde Trudeau „Disco Daddy” en had ook een paar uitgelezen namen voor Broad-bent.

- Met al dat gepraat komt het maar hier op neer dat onze dollar van 1971 teruggedaan is in waarde tot precies vijftig cent, en daar- zoals u wel weet- koop je niet veel mee.

- Carter heeft 't haar op zijn tanden laten zien. De President verklaarde dat verdere indringing van Rusland in de Golf van Perzie beschouwd zou worden als in strijd met Amerikaanse belangen en met militaire kracht weerstaan zou worden. In verband daarmee, zei hij dat hij overwoog om weer de dienstplicht in te voeren. En als de Russen niet voor 20 februari uit Afghanistan zijn, gaan er geen Amerikanen naar de Olympische Spelen. Het lijkt er niet op dat Rusland zich uit Afghanistan gaat terug trekken, en het zal dus met die Olympische Spelen wel een rommeltje worden.

- Carter's populariteit in Amerika is aanmerkelijk toegenomen. In een soort voor-

verkiezing in Iowa behaalde hij een grote meerderheid over Kennedy. Kennedy kan zijn verleden niet kwijt raken. Er wordt allerwegen in de pers bericht dat huwelijksrouw nou niet bepaald zijn sterkste karakter eigenschap was. Het is toch wel een goed teken dat het Amerikaanse publiek daar nog geen goedkeuring aan geeft.

- Khomeini is in het ziekenhuis met hartklachten. Dat veroorzaakt natuurlijk allerlei speculaties over zijn eventuele opvolging. Ten tijde van dit schrijven waren er verkiezingen in Iran voor het presidentschap.

- Tito wiens been in afgezet, knapt weer wat op, en het werd bekend dat er in Joegoslavië tenminste beschikkingen zijn gemaakt omtrent Tito's opvolging.

- De Russische regering heeft de wereldberoemde natuurkundige: Andrei Sakarov uit Moskou verbannen. Amerika, Engeland en Nederland waren de eerste landen die protesteerden tegen zulk barbaars optreden. We mogen dan wel eens klagen over bepaalde gebreken in onze regeringen, maar we mogen toch ook wel heel dankbaar zijn dat dat hier niet mogelijk is.

- Er verschijnen nogal hardnekkige geruchten in de pers dat Panama bereid zou zijn de Shah van Iran uit te leveren.

- Een Amerikaanse studie heeft aangetoond dat de kwaliteit van het water in de Grote Meren begint te verbeteren. En als dat nog niet genoeg goed nieuws was, kan ik u ook nog mededelen dat Carl Dirk Jr. al twee tanden heeft. (Wat gauw! red.)

Carl D. Tuyt

Bevrijding in Kameroen — weg tot een andere keuze

door E.A. Streefland

(Gereformeerd weekbad)
„Een vrouw, die geen kinderen heeft, is niet tot volle ont-plooiing gekomen, zij is niet volledig vrouw. Een vrouw zonder kinderen past niet in onze Afrikaanse cultuur.”

Deze opmerking maakte een moderne Kameroenese christen enkele maanden geleden. Hij is volop bij de ontwikkeling van zijn land betrokken en vindt het vanzelfsprekend, dat vrouwen volledig deelnemen aan het maatschappelijk leven, maar haar allereerste bestemming is het moederschap.

De felheid waarmee dit werd gezegd, maakte me duidelijk hoe diep deze gedachte verankerd is in het leven in Afrika ondanks alle moderne invloeden.

Moederschap verbonden met de religie

Vruchtbaarheid is een van de centrale begrippen in de Afrikaanse traditionele religie. Juist de vrouw is hiermee ten nauwste verbonden, als degene die de kinderen ter wereld brengt, maar ook door haar werk in de landbouw. Ook de voorouders spelen hierbij meestal een grote rol. Soms wordt een direct verband gelegd tussen het uitblijven van zwangerschap en de rol van de voorouders daarbij.

Er is een doorgaande verantwoordelijkheid van de ene generatie op de volgende via de vrouw, waardoor het moederschap niet alleen noodzakelijk is voor de maatschappelijke orde in de stam, die als een onderdeel van de veel grotere kosmische orde wordt gezien, maar ook religieus gesanctioneerd wordt.

Het doel van het huwelijk was dan ook niet het geluk van

de enkelingen, maar het voortbestaan en de bescherming van de groep door goede verbintenissen.

Een alleenstaande vrouw wordt in Kameroen daarom door de maatschappij nauwelijks geaccepteerd; ze wordt geminacht. Pas als ze kinderen heeft, zij het ongehuwd, heeft ze een eigen plaats. Van generatie op generatie zijn deze gedachten overgebracht.

Een jonge vrouw zei het als volgt: „Mijn moeder is allereerst belangrijk als moeder van de kinderen. Waarden als liefde en vertrouwen en waardigheid van de vrouw als een eigen persoon tellen nauwelijks mee”.

Het is duidelijk, dat alles waarvan men dacht, dat het het vermogen tot voortplanting bij man of vrouw nadelig kon beïnvloeden, verkeerd was. Daarom waren er vele taboes rond het seksuele leven en het geboren worden van kinderen. Er waren een groot aantal regels voor een vrouw tijdens de menstruatie en zwangerschap.

Langzaam maar zeker komen er andere inzichten, vooral daar waar door een betere gezondheidszorg meer kinderen in leven blijven en men in aanraking komt met nieuwe methoden tot verantwoord gezinsvorming (sinds kort heeft het gouvernement van Kameroen hiermee ingestemd).

Ook onderwijs en opleiding spelen hierin een rol. Oude zekerheden en de daarmee verbonden normen kloppen niet meer in een samenleving waar de techniek zijn intrede doet. Ook een zo fundamentele zaak als de vruchtbaarheid is dan discutabel geworden.

Confrontatie met het Evangelie

„Een vrouw, die geen kinderen heeft, is niet volledig

vrouw.” De vrouw, die de aanleiding tot deze opmerking was, is de Kameroenese theologe Zr. Madeleine Marie. Tijdens haar studietijd in Frankrijk

(verpleging, maatschappelijk werk, theologie) woonde zij geruime tijd in een protestantse gemeenschap in Parijs. Zij had ook contact met andere protestantse gemeenschappen.

Zij vertelde mij, hoe zij zich in deze periode bewust werd, dat Jezus in zijn omgang met vrouwen deze diepgewortelde gedachte, die ook haar leven beheerste, doorbroken heeft als een taboe. Voor Hem heeft een vrouw waarde in zichzelf als mens. Zij wordt niet pas volledig vrouw door de kinderen die zij ter wereld brengt en door de lijn van de generaties, die zij voortzet. Maar zij wordt door Hem niet alleen als een volledige vrouw, maar ook als een volledig mens aanvaard en bejegend.

De woorden van het geloof worden ook aan vrouwen uitgelegd. Ook zij worden bij hun naam geroepen zich te bekeren tot het koninkrijk Gods, waarvoor het woord geldt: ieder (man of vrouw) die de woorden van Jezus hoort en ze doet, zal gelijken op een verstandig mens die zijn huis bouwt op de rots.

Madeleine Marie voelde zich uitgeleid uit de onvrijheid naar de vrijheid. Dit was zo nieuw en ingrijpend, dat het een grote ommekeer in haar voelen en denken bracht. Zij wilde deze ontdekking doorgeven in Afrika. In dienst van de Afrikaanse Raad van Kerken kwam ze in verschillende landen in Afrika. Jonge mannen en vrouwen luisterden, volgens een ooggetuige, geboeid naar haar, als zij vrij, open en spontaan met hen over deze

dingen sprak, die iets volkomen nieuws betekenden ten aanzien van de oude religieuze waarden, die het leven nog bepaalden, ook in de kerk.

Keuze voor het celibaat

Toch zag zij een andere weg voor zich. Zij voelde zich geroepen in Kameroen een vorm van leven te kiezen, waarin het lichamelijk moederschap geen plaats heeft. Zij koos voor het celibaat, als een zichtbaar getuigenis van het volledig mens-zijn als vrouw zonder kinderen, in dienst van God en mensen.

Terug in Kameroen in 1968 kreeg zij een stuk grond op ± 100 km afstand van Yaounde, de hoofdstad van Kameroen. Enkele jonge vrouwen sloten zich bij haar aan. Er werd allerlei werk gedaan, maar de overtuiging dat de groep een gebedsgemeenschap moest zijn, groeide: het gebed, waarin God centraal staat, zou hun werk zijn.

De kerken in het Frans sprekend deel van Kameroen zagen niets in deze gemeenschap van vrouwen in hun midden. De gedachte, dat een vrouw vrijwillig afstand deed van het krijgen van kinderen, druiste zozeer tegen de Afrikaanse cultuur in, dat er voor deze vorm van leven geen begrip was. Er was veel tegenstand. Men vreesde haar invloed, het werd haar b.v. verboden op een conferentie de predikantsvrouwen toe te spreken.

Een ontmoeting met de voorzitter van de Synode van de Engels sprekende Presbyteriaanse kerk van West-Kameroen leidde tot een uitnodiging naar West-Kameroen te komen.

Zo is er in het golvende grasland van Bafut nu een

gemeenschap van zes Kameroenese zusters gevestigd. Eenvoudige en doelmatige gebouwen werden in korte tijd door iemand uit de omgeving opgetrokken. Een groentetuin en andere akkers werden aangelegd. Toen alles klaar was, is er een groot volksfeest gevierd.

Er is een speciaal atelier, waar kaarten uit de bast van suikerriet worden gemaakt; ze voorzien op deze wijze zoveel mogelijk in hun eigen onderhoud. Korte gebedsdiensten op vaste tijden nemen een belangrijke plaats in; een onderdeel daarvan is de voorbede. Zij bekommeren zich om de meisjes in het dorp, vooral de wezen, die aan hun lot zijn overgelaten.

Met hoopt nog enkele eenvoudige gebouwen neer te zetten, zodat er een ruimere mogelijkheid komt tot ontvangst van gasten, die de sfeer van deze gemeenschap zoeken, enkelingen, maar ook jeugdgroepen e.a.: een plaats, waar men welkom is, waar men geestelijk leven vindt.

Sommigen menen dat zulke goed opgeleide zusters zich ergens moeten inzetten, maar de Presbyteriaanse kerk is blij met hun aanwezigheid. Zij zien hen als een teken van God in hun midden, hoe vreemd velen ook tegen hen aankijken. Madeleine Marie werd door deze kerk als eerste vrouwelijke predikant bevestigd.

Voor de toekomst leeft voorlopig de visie dat kleine groepjes zusters over het gehele land verspreid als kleine cellen van gebed en gemeenschap tekenen van Gods liefde en aanwezigheid in de wereld zullen vormen. Maar de weg blijft open voor andere mogelijkheden.

E.A. Streefland

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zonder in Victoria.

Toen ik onlangs de advertentiekolommen in de *Winnipeg Free Press* doorlas trof ik 32 kolommen aan met te huur aangeboden flats. Daarnaast stonden er ook nog een groot aantal huizen te huur. Maar toen ik dit artikel schreef, kort na Kerstmis, stonden er in heel Victoria slechts 30 flats te huur en er waren slechts enkele condominiums die gehuurd konden worden. Een groot gedeelte van de flats en woningen die nog te huur staan in Victoria, bevinden zich buiten de stad. En voor een gepensionneerd persoon betekent dat hij dan moeilijker deel kan nemen aan het leven in de stad, terwijl het voor een werkend persoon betekent dat hij heen en weer moet reizen.

Die ongewone verhouding

van vraag en aanbod heeft uiteraard geleid tot een grote stijging in huur- en koopprijzen. Zij liggen twee keer zo hoog als die in Winnipeg en zeker 30 procent hoger dan elders in Canada met uitzondering van Alberta. In Victoria staat 0.2 procent van de huurflats te huur en in B.C. is dat percentage nog lager, namelijk 0.1 procent. En in verband met de hoge rente tarieven wordt er ook niet veel gebouwd. Ook de toekomst ziet er wat dat betreft niet zo rooskleurig uit: er is erg weinig grond beschikbaar in Victoria en directe omgeving voor nieuwbouw. Bovendien heeft de vakbeweging kans gezien contracten af te sluiten voor de leden waarin deze zulke hoge lonen worden gegarandeerd - hoger dan waar ook in Noord Amerika (of de wereld volgens sommigen) - dat niemand zich kan veroorloven

iets te laten bouwen.

Halverwege de zeventiger jaren werd er enorm veel gebouwd in Victoria, maar men heeft toen de onvergeeflijke fout gemaakt om vrijwel uitsluitend kleine huurflatjes met een slaapkamer te bouwen. En het zijn nu dus juist die kleine flatjes die nog te huur staan. Mensen die van de prairies komen en daar hun comfortabele woningen of boerderijen opgeofferd hebben, hebben weinig lust zich in zo'n klein flatje te vestigen.

Thans richten velen de ogen op de Okanagan Vallei, waar men nog vrij gemakkelijk een huis kan huren of kopen. De voorspellingen zijn dat zo'n drie miljoen mensen uit centraal en oostelijk Canada naar Brits Columbia zullen verhuizen in de nabije toekomst, dan zal ook dit wel snel veranderen.

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Man van het jaar: John Crosbie

door John Anderson

(Canadian Scene) — John Crosbie, de scherp getongde en strijdvaardige advocaat uit Newfoundland, Canada's Minister van Financien, is door Report on Business van de Globe and Mail uitgeroepen tot Man Van Het Jaar. Hij trad in 1979 naar voren als voorvechter voor economisch realisme en overheidsverantwoordelijkheid, een positie die helaas door weinig mensen voor hem ingenomen was.

Zijn boodschap aan de Canadezen was uiteraard niet wat de gemiddelde Canadees graag aanhoorde: hij preekte zuinigheid, hard werken en zelfonthouding aan mensen die vergeten waren dat ondanks alle credit cards de rekening toch vroeg of later betaald moet worden.

Hoewel de door hem voorgeschreven medicijnen weinig populair waren — het door hem ingediende budget leidde op 11 december tot de ondergang van de regering — hebben zij hem toch het respect en het vertrouwen bezorgd van de zakenwereld en van mensen die het er mee eens zijn dat de harde werkelijkheid van Canada's economische problemen goed aangepakt dienen te worden.

Een van de ernstigste problemen was het federale tekort dat hoger en hoger werd, het hoogste tekort in de Canadese geschiedenis in de betalingsbalans, een voortdurende stijging in het inflatie niveau, en een olie tekort dat dreigde te leiden tot een stijgende afhankelijkheid van ook steeds moeilijker te verkrijgen buitenlandse olie.

Mr. Crosbie's voornemen om al die problemen met harde hand aan te pakken — een benadering die we in jaren niet gezien hebben in de Canadese politiek — werd door velen gezien als de beste manier om te wennen aan de minder gunstige omstandigheden waarmee wij thans opgescheept zitten na een langdurige voorspoedige periode na de Tweede Wereldoorlog.

Het budget geeft een goed beeld van zijn plannen. Het belangrijkste punt was zijn voornemen om het overheidsbudgettekort omlaag te brengen. Onder de vorige regering was dit tekort sinds 1970 gestegen van minder dan \$1 biljoen tot \$12.1 biljoen in het fiscale jaar 1978-1979. De nieuwe Minister van Financien wilde dit tekort in stappen verlagen van \$11.2 biljoen in het lopende jaar tot \$9 biljoen in 1983-1984. Dit is geen drastische verlaging: Mr. Crosbie wilde geen verlagingen invoeren in bestaande maatschappelijke diensten. Maar het zou een stap in de goederichting betekenen.

Mr. Crosbie's voornemen om al die problemen met harde hand aan te pakken — een benadering die we in jaren niet gezien hebben in de Canadese politiek — werd door velen gezien als de beste manier om te wennen aan de minder gunstige omstandigheden waarmee wij thans opgescheept zitten na een langdurige voorspoedige periode na de Tweede Wereldoorlog.



John Crosbie

Die verbetering zou teweeggebracht worden door de jaarlijkse toename in overheidskosten te beperken tot 10 procent, hetgeen ongeveer het inflatie niveau is, en door middel van belastingverhoging. Er zou een tijdelijke extra 5% belasting geheven worden op bedrijfsinkomsten en de accijnzen op benzine zou verhoogd worden van 7 cent per gallon tot 25 cent.

Het probleem van energie voorziening ontving ook volle aandacht in het budget en was er op gericht Canada in 1990 onafhankelijk te maken van invoer van olie. Met een verhoging van 18 cent per gallon in de accijnzen - en dus in

de prijs aan de benzinepomp — worden twee dingen bereikt: het helpt het budget tekort in te korten en het beweegt hopelijk de benzinegebruikers wat zuiniger aan te doen.

Tevens was in het budget begrepen een plan om de prijs van Canadese olie jaarlijks met \$4.50 te verhogen in plaats van \$2.00 zoals op het ogenblik gebruikelijk is. Het was de bedoeling om hiermee te bereiken dat per 1985 de prijs van Canadese olie 85% is van de laagste van de volgende twee prijzen: de wereldprijs of de Amerikaanse prijs in Chicago.

De Regering stelde ook voor een energie belasting te heffen, waarvan de details nog

niet precies waren uitgewerkt. Hiermee zou Ottawa echter de helft ontvangen van de verhoging in de olieprijzen boven de \$2.00. Dit geld zou dan gebruikt worden voor op energie betrekking hebbende projecten. Om tegemoet te komen aan het effect dat de hogere benzineprijzen zou hebben op mensen met midden- of lagere inkomens, zou aan deze benzinegebruikers een gedeelte van het door hen aan benzine gebruikte bedrag worden terugbetaald in de vorm van een zg. energy tax credit.

De Minister van Financien gaf toe dat de consumenten prijs index in 1980 waarschijnlijk met 11 procent zou stijgen, gedeeltelijk door de verhoging

van energie prijzen. Hij verwachtte echter dat het inflatie niveau tegen 1985 teruggebracht zou kunnen worden tot tussen de 6 en 7.8 procent.

De heer Crosbie zei dat de Conservatieve Regering vast van plan is het land met vaste hand te besturen, ook al zou dat betekenen dat dit de Regering onpopulair zou maken gedurende de eerste tijd. „Wij houden ons aan de opinie dat uiteindelijk een goed economisch beleid het beste is voor het land en dan kan het niet anders dan een goed politiek beleid zijn...”

De heer Crosbie is er van overtuigd dat de Canadezen hun eigen toekomst alleen in eigen handen kunnen houden als zij hard werken, meer produceren, althans aanvankelijk minder uitgeven en niet toegeven aan alle in hen opkomende neigingen voor het uitgeven van geld.

De Canadezen zijn het daarmee eens of niet eens: hoe het precies zit zal straks blijken als de verkiezingsuitslagen bekend worden. De Conservatieven zijn namelijk niet van plan ook maar iets te wijzigen in het budget van Crosbie. Of er nu straks gewonnen wordt of verloren, zo menen velen, de Minister van Financien heeft uitstekend werk gedaan door de Canadezen voor de keus te stellen zelf snel hun problemen op te lossen nu zij nog de keus hebben dat te doen of te wachten tot het zover is dat de feiten als een niet te stoppen lawine op hen af zullen komen. (Met permissie, verkort, overgenomen van de Globe and Mail.)

Grote stap voorwaarts voor radio station CJVB in Vancouver

door Alyn Edwards,
Western Correspondent,
Canadian Scene

Zaterdag, 1 december 1979 was een belangrijke dag voor Jan Van Bruchem in Vancouver! Hij vierde op die dag zijn vijftigste verjaardag, samen met een grote groep vrienden, in Hotel Vancouver. Zijn ouders, die voor deze gelegenheid uit Nederland overgekomen waren, haalden 's morgens om precies 9 uur een schakelaar over, waarmee Van Bruchem's etnische radio station een van de grootste radio stations werd in de stad. Dit verhoogde de uitzendsterkte n.l. van 10.000 Watt tot 50.000 Watt en dat betekent uiteraard dat het station over een veel groter gebied beluisterd kan worden.

Gedurende de feestelijkheden, die bijgewoond werden door stedelijke en provinciale functionarissen en door de samenstellers van de

radio programma's van CJVB, die in 23 talen worden uitgezonden, stond de telefoon niet stil. Er kwamen telefoontjes binnen uit alle delen van de wereld met felicitaties!

Het is bekend dat tijdens de avonden de vreemdste dingen kunnen gebeuren met de ontvangst van radio uitzendingen. Zo belde bijvoorbeeld een geoloog uit Noord Finland, vlak bij de Noorse grens, om te zeggen dat hij CJVB daar beluisteren kon. En een luisteraar uit Sydney in Australië belde op met een soortgelijke boodschap. Dat was het verste punt en daarmee werd deze luisteraar winnaar van een wedstrijd die door CP Air uitgeschreven was.

Deze luisteraar wordt door deze luchtvaartmaatschappij naar Vancouver gevlogen en daar onthaald op een bezoek aan de stad en een rondleiding in de studios van het radio station.

Radio station CJVB begon haar uitzendingen in juni 1972

en werd daarmee het eerste etnische station in Brits Columbia.

Van Bruchem verzorgt nog steeds het Nederlandse programma! Het wordt dagelijks van Maandag tot Zaterdag - uitgezonden, een uur per dag. Hij doet dit werk nog steeds graag en zijn ervaring komt de samenstellers van programma's in andere talen - chinees (3 uur per dag), Duits, Italiaans, Portugees, enz. - uiteraard goed van pas.

Jan Van Bruchem heeft zo veel succes gehad met zijn radio station dat hij nu financieel volkomen onafhankelijk is. Toch wil hij zelf betrokken blijven bij de leiding van zijn radio station. En wanneer men hem vraagt hoogtepunten te noemen uit zijn carrière dan noemt hij de geldinzameling voor Vietnamese refugee's en het verlenen van bijstand aan het gezin van een vermoorde Chinees-Canadese taxi chauffeur.

Van Bruchem - eens zelf een

„newcomer” - is van mening dat het uitzenden van radio programma's in een verscheidenheid van talen één van de beste manieren is om immigranten kennis bij te brengen over hun nieuwe land en hen te helpen hun nieuwe land lief te hebben.

BRIGHT

... the sound you hear on CJVB/1470 ... Vancouver's only radio station to serve all Canadians, including those fortunate enough to speak more than one language.

Tune us in. We're on the right side of your dial.

cjvb ALL CANADIAN
1470 RADIO
we're the one!

Classified Advertising

CLASSIFIED RATES

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Notes of Thanks	8.00

All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letter under box number, \$2.00 extra.

Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES,
ONT. L2R4L3 (416) 682-8311

NOTES OF THANKS

VAN MARRUM: We would like to express our sincere thanks to family and friends, for the many cards and gifts in honour of our 35th Anniversary. We thank the Lord, for family and friends. You have all contributed to making our day a very memorable occasion. Special thanks to the children of the Wellandport Calvin Chr. School. Above all, thanks to our heavenly Father for supplying all our needs and the wonderful years he has given us together.

Tjitze and Wikje Van Marrum,
R.R. #4, Fenwick L0S 1C0.

BIRTHS

ELLENS: "The Spirit of God has made me and the breath of the Almighty gives me life" (Job 33:4). With grateful hearts we, Jake and Ann, thank God for entrusting to our care a daughter, **AMANDA JOY**, born Thursday, January 17, 1980. Amanda (worthy of love) is the first grandchild for Mr. and Mrs. Kenneth Ellens, St. Davids, Ont., the fifth grandchild for Mr. and Mrs. Henry Byma, Sussex, N.J. and the eighth great-grandchild for Mr. and Mrs. Benjamin De Boer, Vermont. 117-36 Hayhurst Rd., Brantford, Ont. N3R6Y9.

GUNNINK: Rejoice with us in the safe arrival of **SARA ELIZABETH** on January 19, 1980. God has richly blessed us. Rev. Henry and Judy Gunnink; Grant and Miriam, Orangeville, Ont.

OUWEHAND: John and Joyce (nee Duiker) are thankful to the Lord for the birth of their second son, **KEVIN JOHN**, born January 17, 1980, weighing 8 lbs., 5 oz. A brother for Robert. 355 Thayer Ave., Hamilton, Ont.

PRINS: With thanks to God, we, Harv and Agnes (nee Kraay) are happy to announce the birth of our son, **KEITH RUSSELL**, born on January 14, 1980. A brother for Cindy and Steven. 4th grandchild for Mr. and Mrs. Tjeerd Kraay of R.R. #4, Bowmanville, Ont. L1C 3K5 and 7th grandchild for Mr. and Mrs. Ralph Prins of R.R. #3, Lacombe, Alta., T0C 1S0. R.R. #3, Lacombe, Alta. T0C 1S0.

TERPSTRA: Don and Theresa (nee Beintema) give thanks to the Lord, the Giver of life, for the birth of their son, **CHRISTOPHER RENNIE**, born January 5, 1980. A brother for Justin. Third grandchild of Mr. and Mrs. E. Terpstra, Mt. Brydges, and eleventh grandchild of Mr. and Mrs. R. Beintema, Watford. 67 Clarence St., Strathroy, Ont. N7G 1H2.

VAN BERKEL: John and Angie (nee Vandermeer) thank God the Creator of life for another healthy child, **RANDY PAUL**, born January 18, 1980. A little brother for Jonathan. Second grandchild for Mr. and Mrs. P. Vandermeer of Niagara-on-the-Lake and seventh grandchild for Mr. and Mrs. J. Van Berkel of Woodstock. Box 304, Virgil, Ont. L0S 1T0.

It pays to advertise
with C.C.

ANNIVERSARIES

1955 1980
On February 2, 1980, we hope to celebrate the 25th Wedding Anniversary of our parents,

SIMON and LAMMY BENJAMINS
(nee Kelly)

We pray and wish them God's blessing for this day and for the years to come.

Congratulations and love from:

Ed & Gina Benjamins — R.R. #2, Alma, Ont.

John

David

Cathy

Margaret — at home

Home address: R.R. #2, Moorefield, Ont. N0G 2K0.

1950 1980
"Giving thanks always for all things unto God the Father in the name of our Lord, Jesus Christ: Submitting yourselves one to another in the fear of God" (Eph. 5:20, 21).

With joy and gratitude to our faithful God, we announce the 30th Wedding Anniversary of our parents,

JANNES and JANSJE EISING
(nee Mulder)

on January 29, 1980. We praise the Lord for all he has enabled them to be for us and we pray that they may share many more years together.

Their children and grandchildren:

Henry & Maria Eising; Angela, Jacqueline — Jarvis, Ont.

Matt & Nelda Renkema — Blenheim, Ont.

Len & Rita Kostaluk; Wesley, Jonathan — Wiltonville, Ont.

Arnold & Helen Eising — Jarvis, Ont.

John & Melinda Snider; Heather, Stephen — Nanticoke, Ont.

Home address: 10 Oakwood Ave., Simcoe, Ont.

1940 1980
Buiten Post, Strathroy, The Netherlands Ont., Canada
With praise and thanksgiving to our heavenly Father, we announce the 40th Anniversary of our parents and grandparents,

ATE and HANNTJE HEIDBUURT
(nee Huberts)

on February 15, 1980. Our prayer is that God will bless them richly on this day and be near them for many more years.

Congratulations and love from:

Jerry & Lucy Heidbuurt; Arlene, Debbie, Lori — Drayton, Ont.

Ben & Elsie Heidbuurt; Arthur, Judy, Sylvia, Barbie, Dorothy, Alexander — Mt. Elgin, Ont.

Allan & Joanne Heidbuurt; Jeff, Karen, Scott, Brad, Jason — Waterdown, Ont.

Lubbert & Anne VanderLaan — Hamilton, Ont.

Herman & Ena Van Straten — Mt. Brydges, Ont.

Temporary Address: 22 Marian Rd., Zephyrhills, Florida, U.S.A., 33599.

Buitenpost Cobourg, Ont. 1940 1980

On February 8, 1980, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

BEREND and ELISABETH SCHOON
(nee Hofstede)

We pray that the Lord may spare them for each other and for us for many years to come.

Jack & Ingrid Schoon; Andrea — Whitevale, Ont.

Morris & Tena deWolde; Rick, Bobby, Liza, Darryl — Oshawa, Ont.

Richard & Hennie Schoon; Jeanette, Brent — Burnaby, B.C.

Spike Schoon — Edmonton, Alta.

Harry & Ann Schoon; Keith, David, Steven — Oshawa, Ont.

An open house will be held on February 9, 1980 from 7:30 - 10:30 at the Coldsprings Community Centre to celebrate the occasion. No gifts please. All friends are heartily welcome.

Home address: R.R. #4, Cobourg, Ont. K9A 4J7.

ANNIVERSARIES

1930 1980
Leiderdorp Wellandport
February 6

We are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

CORNELIS and ANNA VERBURG
(nee de Koning)

Their wedding text was taken from Genesis 12: 1b and 2b: "... leave your country, your people and your father's household and go to a land that I will show you ... and you will be a blessing."

We, your children and grandchildren thank you for your love and generosity.

Nick Verburg

Anne & Peter Van Wyngaarden; Nick, Carol & Rick Alders (engaged), Bonnie

Temporary address: 5113 S.E. Abshier Blvd., Silver Bell Motel, Belleview, Florida, 32620.

IJmuiden Orillia
Holland Canada
1940 1980

On Friday, February 15, 1980, we hope, the Lord willing, to celebrate with our parents and grandparents their 40th Anniversary.

ABRAHAM and FRANCIENA VISSER
(nee Van Bezooijen)

We pray that the Lord will bless them and be near them in the years ahead.

Thankful children and grandchildren,

Gilles & Ria; Peter, Michelle Cornélisse

Frans & Cathy; Michael, Laura Visser

Larry & Paula; David, Geoffrey Ainsworth

Open house will be held at their home, 1 Westmount Dr. N., Orillia, Ont., from 2 to 4 p.m. and 7 to 10 p.m. Phone: 325-1947.

OBITUARIES

We give thanks to the Lord, the great Giver of life, who gave 73 years to our beloved wife, mother, grandmother and great-grandmother,

PIETJE JANSMA
(nee Vander Wielen)

on January 19, 1980, he called her to be home with him.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord" (Psalm 121:1,2a).

Beloved wife of:

Henry Jansma Sr.

Loving mother and grandmother of:

Henk & Bet Jansma; Rita & Garfield Cressman (Acton), Stuart, Pat & Bruce Haan (Colorado), Harry,

Fred & Laurie (River Drive Park), Ken, Melinda — Holland Marsh

Adrian & Gertie Jansma; Harold, Don, Margaret, Pat, Michael — Brooklyn

Tina & Frank Kamstra; Nelly, Andrew, Mildred, Nancy, Henry — Stroud

Anne & Leon Radder; Pat & Marvin (engaged), Darlene, Neil, Henry, Christine, Leanne — Springdale

Great-grandmother of:

Darryl and Charlene Cressman R.R. #2, Newmarket, Ont.

The ladies aid "Ruth" from Holland Marsh wishes to announce that one of their faithful members,

MRS. H. JANSMA SR.

went to her heavenly home. We hope that the Lord will strengthen her husband and family with this great loss for them.

The Lord was her shepherd for life and death.

The members of ladies aid "Ruth."

Share your family news
in C.C. classified

IN MEMORIAM

In loving memory of our dear husband and father,

ALBERT GEERLINKS

who passed away January 22, 1979, to be forever with his Lord and Saviour whom he loved and served.

Thanks we feel most deeply are the hardest things to say.

We can't explain how much it hurts when you were called away.

God saw you getting weaker. So he did what he thought best.

He came and stood by your side and whispered "Come to rest."

Your memory is our keepsake with which we'll never part.

Though God has you in his keeping, you are forever in our hearts.

Lovingly remembered,
Liz and children, Harv, Donna,

Cheryl.

TEACHERS NEEDED

AYLMER: Due to family development, Immanuel Christian School, requires an experienced teacher for grades 3 - 4, starting March 24, and for a possible vacancy in the 80-81 school year. Send applications to: Mr. R. Poortinga, principal, 75 Caverty Rd., Aylmer, Ont. N5H 2P6.

BOWMANVILLE: Knox Christian School Society of Bowmanville, Ontario, invites applications for a Principal for the 1980 - 81 school year. Duties to commence August 1 and teaching time to be negotiated. Please send applications to the Education Committee, c/o Knox Christian School, R.R. #1, Bowmanville, Ontario L1C 3K2.

MONTREAL: Experienced teacher-principal required for July 1980 for established Christian high school in Montreal, Quebec. Send resume to: The Secretary of the Board, 91 Avondale Pl., Beaconsfield, P.Q., Canada H9W 5L6.

ORILLIA: The Orillia Christian School Society needs a Junior grade teacher for September, 1980. Please send resume with application to: Mr. Hugo Marcus, principal, Box #862, Orillia, Ont. L3V 6K8.

Calgary Christian School

invites

applications for teaching positions in:

Kindergarten through grade 12

We are accepting applications from present teachers and those completing their teaching requirements.

Interviews will be held in Toronto and at various Christian Colleges and preference will be given to those with Canadian citizenship.

Forward complete resume, application and references to

Mr. Ulrich Haasdyk, principal

Calgary Christian School,

2839-49th St. S.W., Calgary, AB T3E 3X9.

Telephone: 403-242-2838 (school).

Edmonton Christian Schools

Our system is continuing to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.

We are looking for 2 people in the area of curriculum development, namely: a **K-6 Curriculum Co-ordinator** and a **7-12 Curriculum Co-ordinator**.

Our system consists of 4 schools with a combined enrolment of 1100 students.

We are now inviting inquiries and applications for the next school year.

In addition to the above we are anticipating some openings in: **Kindergarten, Elementary, Junior/ and Senior/ High** classroom positions.

Efforts are being made to provide better facilities along with positive working conditions and an attractive salary schedule.

Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

Lee Hollaar, principal,

13470 Fort Rd., Edmonton, Alta. T5A 1C5.

Telephone: (403) 475-2818 (school).

TEACHERS NEEDED

OWEN SOUND: Timothy Christian School, requires a **Teaching Principal**, commencing September 1980, for grades 5 - 8 in its two room school. Please submit applications and resume to: Mrs. Jane Lunshof, Secretary, Education Committee, Box 59, Chatsworth, Ont. N0H 1G0.

PETERBOROUGH: The Peterborough Christian School Society will need a **Teaching Principal** for the established Rhema Elementary Christian School for September 1980. Please forward application to: Mrs. M. Bronsema, King St., Bethany, Ont. L0A 1A0, or phone: (705) 277-2661.

SARNIA: Lambton Christian Highschool will have openings for an **English** and a **French major**, for the 1980/81 school year. Please send your applications to: Mrs. Karen De Waal, Sec. Ed. Comm., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

TRENTON: Trenton Christian School will need two teachers for the **lower elementary level** (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (613) 392-3600.

WOODLAND CHRISTIAN HIGH-SCHOOL: invites applications for teaching positions beginning September 1980. Areas of importance are: **Graphic arts/Drafting** and **Girls Phys. Ed./Science**. Please send resume and letters of application to: Woodland Christian Highschool, R.R. #1, Breslau, Ont. N0B 1M0. Phone: 519-648-2771 (school).

STRATFORD: The Stratford and District Christian School invites applications for **teaching positions** in **grades 1 through 6** for the 1980-1981 school year. Combination grades. Inter-denominational school. Send resume and letter of application to: Stratford and District Christian School, c/o P. Vandersar, Education Committee, R.R. #1, St. Paul, Ont. (519) 271-9338.

Classified Advertising

TEACHERS NEEDED

Abbotsford Christian Schools

in
Abbotsford, British Columbia

Enquiries and applications for the 1980-81 school year are now being solicited. A senior secondary building program has been completed and grade 12 will be offered for the first time in September, 1980.

The Board is interested in hiring teachers who are dedicated to the concept of developing a distinctly christian education and who are willing to teach in more than one area.

Come and settle in the beautiful hub of the Fraser Valley, and become actively involved in a dynamic, growing Christian School system.

Elementary

Possible openings in primary and intermediate areas.

Contact: Mr. J. Kampman, Principal,
Abbotsford Christian Elementary School,
P.O. Box 175, Abbotsford, B.C. V2S 4N8, Tel: (604) 859-5167.

Secondary

1. French/English or French/Music
2. Girls P.E./ Science or Science/Home Economics

Contact: Mr. J. A. Messelink, Principal,
Abbotsford Christian Secondary School,
P.O. Box 182, Abbotsford, B.C. V2S 4N8 Tel: (604) 859-5528.

Toronto District Christian Highschool

With an expanded curriculum to include grade 13, the school requests applications from highly qualified teachers in the areas of:

1. Mathematics
2. Science

Please forward resumes and requests for information to:

Wm. Barneveld, principal,
7900 Kipling Ave.,
Woodbridge, Ont. L4L 1Z5
Phone: (416) 851-1772 (school)
or (416) 456-1727 (home)

CALVIN COLLEGE FACULTY OPENING

Calvin College has a staff opening in the **Biology** Department for 1980-81. The Department is seeking a **biologist** with a **Ph.D.** in **botany** (emphasis in agricultural sciences) or in **zoology** (emphasis in ecology or environmental physiology).

Contact:

Search Committee,
Biology Department,
Calvin College, Grand Rapids, MI 49506.

John Knox Memorial Christian School in Fruitland

requires a

grade 1 teacher

for the school year 1980-81.

Preference will be given to a music major.
Send resume to:

Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).

Emmanuel Christian School

in Lethbridge, Alberta

is now accepting applications for

Teaching positions in:

Kindergarten through Grade 12
for the 1980-81 school year.

Our school serves a large diversified Christian community in the city of Lethbridge and surrounding rural area.

We offer a well-balanced educational program to over 600 students with excellent opportunities to teach in your major area of study.

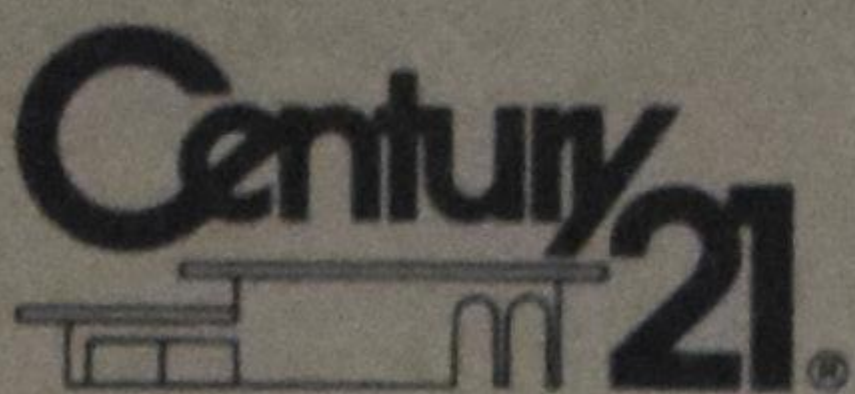
We are also actively developing a Christian curriculum under the leadership of our own curriculum Co-ordinator.

For more information please phone or write:

Mr. H. Konynenbelt, principal,
802-6th Ave. N., Lethbridge, Alberta T1H 1Z1.
Phone: (403) 328-4783, 329-1750
or 328-7195 (home).

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TEACHERS NEEDED

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:

English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue,
Surrey, B.C. V3R 1C3.

For further information contact:

F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).

EDMONTON CHRISTIAN SCHOOL PRINCIPALSHIP

An invitation is extended for application for the position of principal of the Edmonton Christian High School. Our school has an enrollment of 230 students and a staff of 18 full and part time teachers.

The position gives leadership to a team concept of administration involving the people with tasks divided amongst responsibilities for student services, curriculum, supervision of instruction and co-ordination of program detail, along with other responsibilities in other areas, such as public relations, etc.

Staff consists of experienced and newer members.

Principal is also part of a team of administrators responsible for the operation of the entire system. Lots of challenge and opportunity for growth.

Interested applicants, please call or write:

Lee Hollaar, principal
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Tel: (403) 475-2818.

Victoria Christian Schools

Applications are invited for:

- 1 position — Upper Elementary through Junior Secondary — subject areas flexible.
- 1 position — Kindergarten & Remedial Education, position is tentative.

Experienced teachers preferred.

2 Secondary School positions — subject areas flexible. Training or experience is desirable in one or more of:

Business Education Senior Math
Senior Science

Apply to the principals of:

Saanich Christian School
P.O. Box 4113, Stn. 'A'
Victoria, B.C. V8X 3X4

Pacific Christian Secondary School
P.O. Box 1586 Stn. 'E'
Victoria, B.C. V8W 2X7

REAL ESTATE

★ GREENHOUSES ★

Various size greenhouse operations available in the Niagara Region near St. Catharines. Prices from \$170,000 with min. \$35,000 — cash. Call Carl K. Maartense 937-7122 res.; 934-0426.



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Realtor

391 Vine St., St. Catharines.

155 Acres Dairy Farm

With good 9 room house. Barn with stable cleaner. Pipeline milking; 70 head purebred holsteins. 3 silos, bunk feeding. Quotas and machinery included. Wainfleet area.

245 Acres Dairy Farm

Complete with livestock, implements and 763 litres #1 Quota and 95,000 litres #2 Quota. Own gaswells, registered holstein herd, approximately 115 head, 60 milking cows on R.O.P. Good location on paved road in Southern Ontario.

60 SOW-PIG FARM

To be sold as going concern. Two family house in good condition. Barn is well insulated and ventilated. 2 silos — 1 for high moisture corn. All piglets under 5 weeks and 2 boars included. Vendor will take back 1st mortgage at going rate.

For more details call:

Keith Miller & Associates
Realty Ltd.
220 Broad St. E.
Dunnville, Ont.
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

12,000 chicken broilers basic quota. Barn and equipment fully automatic. Very good home. Small acreage.

50,000 cage layers basic quota. Nearly new fully automatic buildings. 2 family home. 100 acres crop land. A family operation.

Turkeys: 20,000 sq. ft. in 2 single storey barns. Suitable for growing turkeys, turkey breeders or chicken broilers. 4 bedroom home plus 100 acres land. 40 miles from Toronto. Farm and property only. Priced very, very reasonable. Owner will hold mortgage.

For more details call:

Keith Miller & Associates
Realty Ltd.
220 Broad St. E.
Dunnville, Ont.
416-774-7624
and ask for Gord Gray
(res.) 519-822-4438

40,000 roasters per crop: 1 new barn, 2nd barn in very good condition, fully automatic. 38 acres land near Smithville. Farm credit mortgage at 8 3/4%. Vendor will hold 2nd at 10%.

60 acres (30 workable) black sandy soil. Ideal for market gardening or greenhouses. 750 ft. frontage on #3 Highway, allowing roadside stand. Nearly new 2 bedroom home. Florida owner anxious to sell. Asking only \$67,500 — with good terms.

For more details call:

Keith Miller & Associates
Realty Ltd.
220 Broad St. E.
Dunnville, Ont.
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

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Ideal for 1 or 2 persons

Phone: (604) 765-2450

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135 Asher Rd.
Kelowna, B.C.
V1X 3H5

REAL ESTATE

FARM — 31 ACRES OF SANDY LOAM

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PERSONAL

Chr. Ref. gentleman in Central Alberta, age 49 would like to correspond and or meet lady, 35 and up. Letters under box #4482, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Chr. Ref. widow, age 45, Dutch-born, Canadian over 30 years. In good health. Average looks and intelligence, (1 teenage child). Eager to trade her job of breadwinner for that of becoming homemaker for someone special. Would like to correspond and get acquainted with gentleman of similar background who also lives in South-Western Ontario. Letters may be written in English or Dutch. Serious replies only please. Photo welcome, but not necessary. Replies to Box #4481 please, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Should like to have contact with schoolboards which are in need of a teacher in the near future. I offer: trained at Christian Kweekschool in The Netherlands, fully qualified, 12 years practical experience with 6 years principal teaching; interested in development of curriculum for Christian schools. Write to: Box 4476 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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We are looking for a couple or a person to stay with two teenage boys age 19 and 17 for 3 weeks in the middle of March to beginning of April, while parents are in Holland. Country living! Call or write: John K. Mulder, R.R. #1, Bloomfield, Ont. K0K 1G0 (613) 399-5560.

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Trinity Tower
7900 McLaughlin Rd. S.
R.R. #10
Brampton, Ontario
L6V 3N2

HELP WANTED

Wanted: A young family or single man (preferably some experience) to work in Bee Operation. Good wages. Box #1956, Brooks, Alta. T0J 0J0, tel.: (403) 362-2051.

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EVENTS

Clergy unite in a protest over Sunday sports events

Warwick, R.I. (EP) — The 45-member Warwick Clergy Association has filed a protest against Sunday morning sports with the leaders of a dozen sports programs in this city. The protest letter states that the association is "deeply concerned about the creeping secularism" in the city and asks that Sunday sports schedules be changed for 1980 to avoid conflict with Sunday morning worship services and church school classes.

Some association members "feel that no recreational activities should take place on Sunday," the association letter

states, "while others of us would not take this position. But all of us believe that no youth activities, either practice sessions or scheduled events, should take place before noon on Sundays. Scheduling activities on Sunday mornings forces many young people to choose between participating in athletics or fulfilling their duty to attend church or church

school."

Referring to Benito Mussolini's rule in Italy in the 1930's, the association wrote: "Mussolini did not forbid Italian youth to attend church on Sunday. He simply scheduled events that made it impossible for them to do so." This is an attitude we don't want to see developed in our city.

The Annual Evening of Music

(sponsored by the Hamilton District Christian High School Women's Guild)

will be held,

Saturday, February 16th,

at 8:00 p.m. in the

High School Auditorium

Tickets at the door: \$6.00 per family, \$2.50 per adult, \$1.50 for students.

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Any student from **Classis Chatham** who is studying for full-time ministry in the Christian Reformed Church and is in need of financial assistance for the coming academic year is asked to contact:

**The Student Fund Committee,
c/o Mr. M. Postma, Secretary
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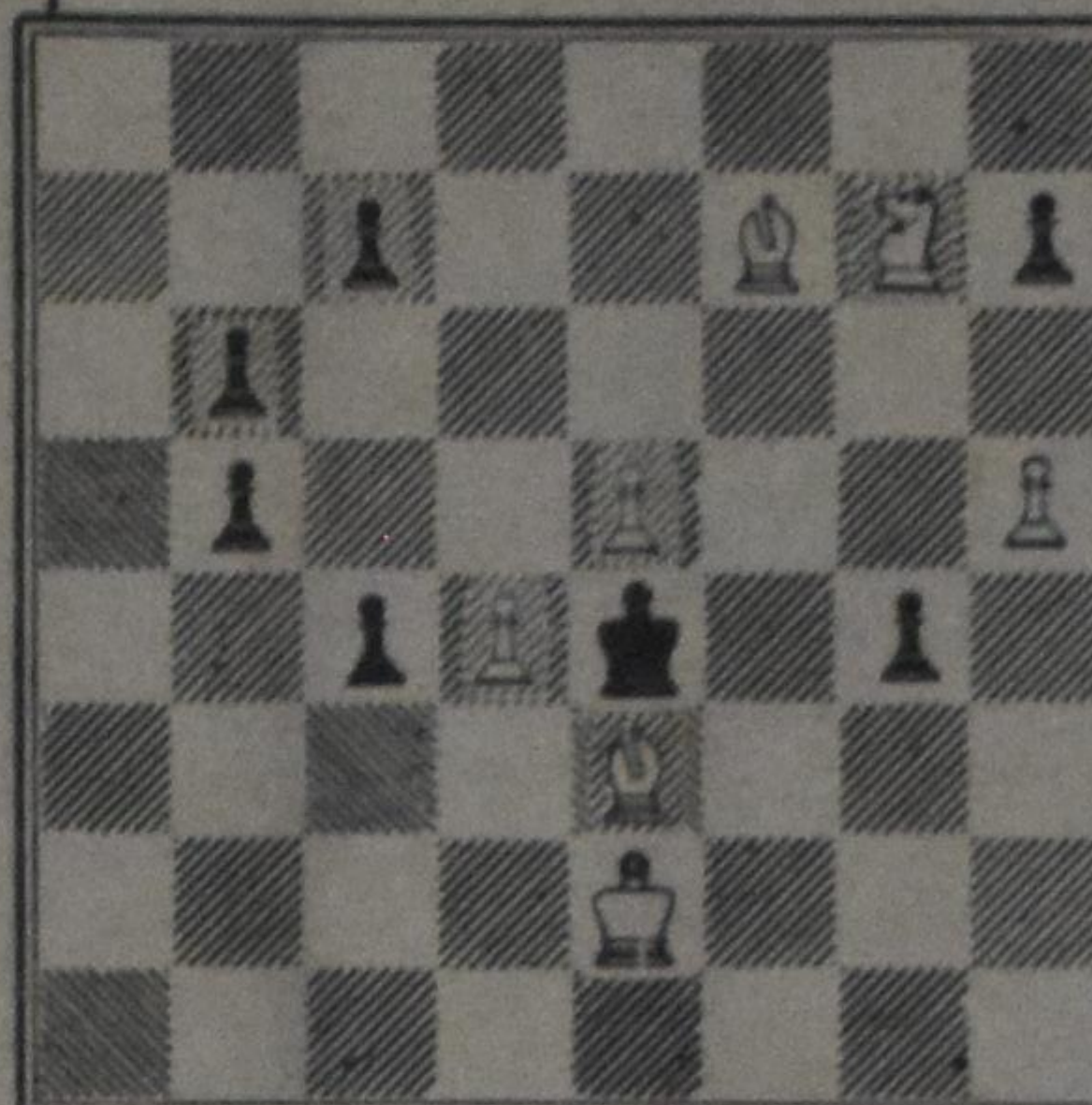
LET'S PLAY CHESS

Editor: Pete Layer

First Series of Problems in February

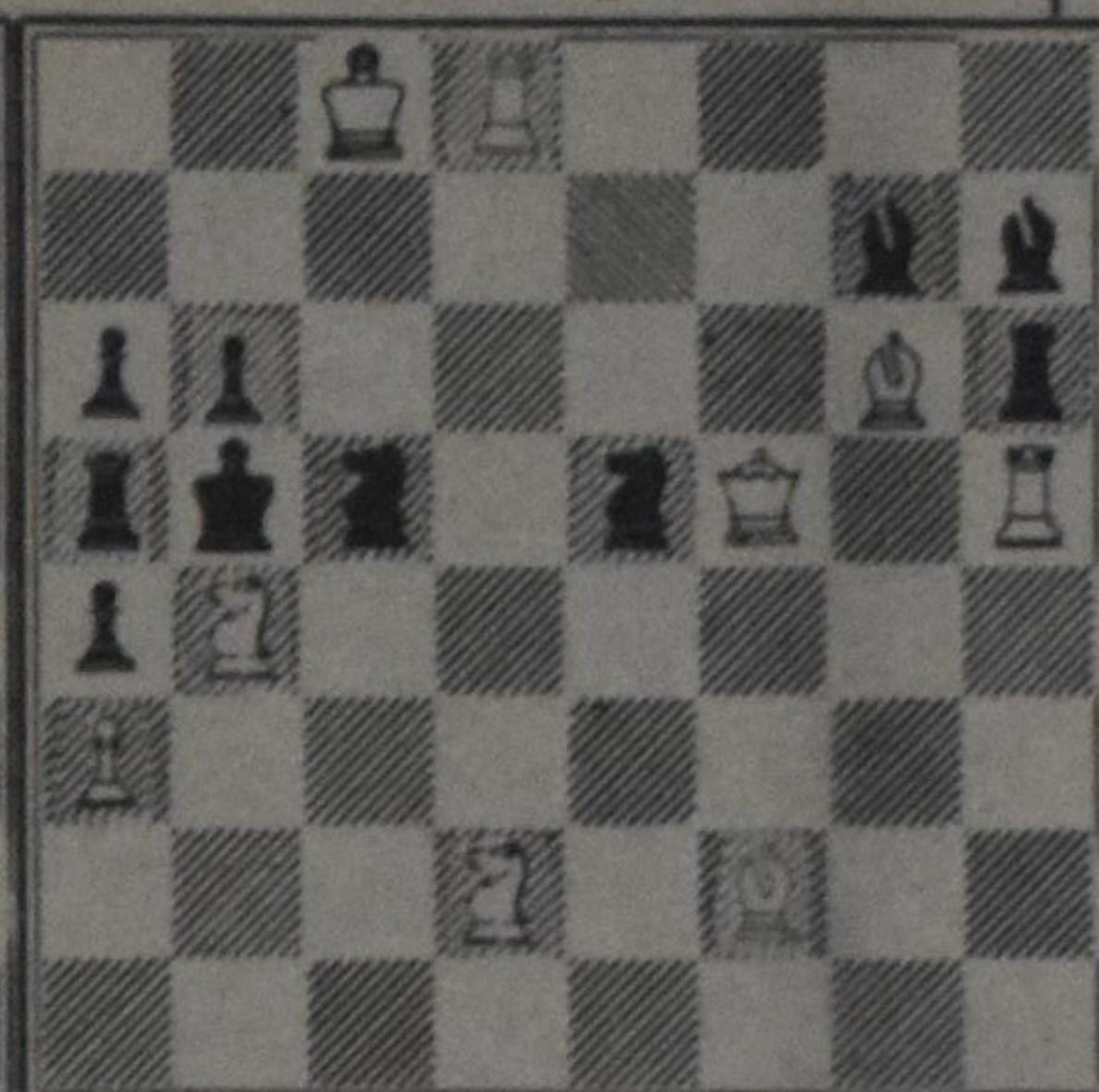
#816
R. Kofman and L. Loschinsky,
Russia, 1954
7

#817
T. Feldmann,
Hungary, 1947
10



7

3-mover 3 pts.

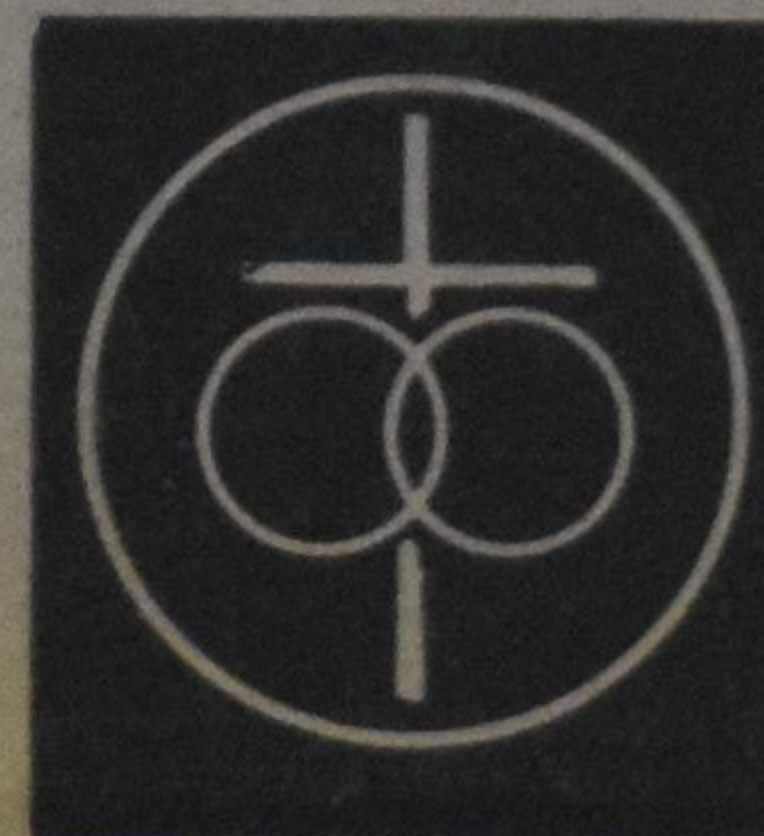


9

2-mover 2 pts.

Notes

1. These problems have somewhat the same theme. Don't expect too many variations. With the key so unusual, the authors did not have the opportunity to make their problems too complicated.
2. Please give the key, threat and all variations for #816, and the key plus threat, if any for #817.
3. The deadline will be given with the second series.



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Calendar of Events

- Jan. 25-26 Men's Retreat sponsored by Lakewood, called "Head of the House." Rev. D. Hart and Rev. R. Praamsma will be guest speakers. Fun and fellowship for all. R.R.#5, Forest.
- Jan. 28- Congregational Evangelism Training (CET) Seminar to be held in Belleville, Ont., from Monday 1 p.m. through Friday noon. Hosted by the Maranatha Chr. Ref. Church, Belleville. Rev. Wes Smeeds of Home Missions will be leading the Seminar.
- Feb. 2 Winter Carnival at Lakewood Chr. Conf. Grounds for all young people. Skates, sliding, cross-country skiing, snow or ice sculpture and refreshments, 1-5 p.m.
- Feb. 7 James Olthuis at a public meeting, lecturing on "Personal Growth and Societal Renewal."
- Feb. 8-11 Christian Winterfest for Christian young adults, Gravenhurst, Ont.
- Feb. 9 James Olthuis leads a seminar on Liberation Theology.
- Mar. 13 Annual Meeting of the Pastoral Institute of Edmonton. The Pastoral Institute receives significant funding from the Christian Reformed Churches of Greater Edmonton and also received a major development grant from the CRWRC during its first five years of service.
- Mar. 28 CLAC Boerenkool en Snert met Worst Supper.
- Mar. 29 Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism — "Redeeming the City." Watch for further details.
- Feb. 29- All-Ontario Student Retreat at Camp Pioneer, Port Sydney, Mar. 2. Theme: A time to Mourn and a Time to Dance. Registration fees: students, \$30; non-students, \$35. Send registration to any of the campus ministers.

Harry Houtman of the Christian Stewardship Services will be out West on the following dates: **Feb. 11-16**, Central and Southern Alberta; **Feb. 16-22**, Edmonton and area; **Mar. 10-16**, B.C. lower mainland; **Mar. 16-20**, B.C. interior. Make an appointment with him now.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Feb. 8	Wed. Feb. 6	Mon. Feb. 4-10 a.m.	Fri. Feb. 1-10 a.m.
Fri. Feb. 15	Wed. Feb. 13	Mon. Feb. 11-10 a.m.	Fri. Feb. 8-10 a.m.
Fri. Feb. 22	Wed. Feb. 20	Mon. Feb. 18-10 a.m.	Fri. Feb. 15-10 a.m.

Books

Politics

Political participation

Pulpit, Pew & Politics by James I. Spainhower; published by The Bethany Press, St. Louis, Mo.; distributed by G.R. Welch Company, Ltd., 310 Judson Street, Toronto, Ont. M8Z 1J9; 144 pages; price \$11.95 (Can.) Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

James I. Spainhower, a staunch member of the Democratic party, once served in the Missouri House of Representatives. In 1972 he was elected State Treasurer. He is also an ordained minister of the Christian Church (Disciples of Christ) and the chairman of the national Board of Directors for the Division of Higher Education of his denomination.

Spainhower is concerned about the apathy of so many eligible voters. Many refuse to participate in politics and have no respect for

those who do. Many in the U.S. are disgusted with the manner in which public affairs are conducted. Leadership is suspect. The numerous books and articles written about the actual or assumed deviate behaviour have encouraged the public to believe that it takes a socially abnormal person to serve in public office.

The author notes that the two-party system seems to be over for many Americans. They want no part of being identified as a member of a political party. Politics is becoming more and more issue oriented. Spainhower blames the powerful influence of the media for this trend. He writes: "Millions of Americans proudly exclaim they 'vote for the man, not the party.' Their knowledge of the man (or woman) is secured not from a political party but from the image-makers, the TV political ad

producers, the public opinion pollsters, and a host of other personages devoted to selling a candidate like a merchant sells his wares. The public may get a good public official or it may get a lemon. Regardless of outcome, an increasing number of persons select their candidate like they buy their groceries at the supermarket — the most attractive package gets their vote, regardless of what political party, or social, or commercial forces are marketing the package."

Spainhower believes that too little emphasis has been placed on the role of religion as providing the ethical ingredient needed to complement political expertise. Religion must provide nourishment and social enlightenment. Religion is defined as: "Religion is not first a doctrinal expression, or a worship experience. First it is the

feeling, the conviction, the frightening awareness that life is too much for us alone — we must have help from God." But religion is also a way of life. The sacred and the secular cannot be divided.

Spainhower sounds a much-needed clarion call for political involvement. "In the thirties, German citizens had 'enough' of politics and turned their political problems over to Hitler. It can happen here if the nation's rising disaffection with politics is not matched by rising participation in politics by caring persons."

Pulpit, Pew & Politics is a provocative and well-written book. It should be read to stimulate Christians to get involved in politics.

Yet I have my reservations. I cannot share Spainhower's theological position. He is a universalist in his theology. He doesn't accept the uniqueness of the

christian faith. He says: "Although I am a Christian, I do not believe all religious truth is confined to the christian faith. Jesus did say he came to reveal the way, the truth, and the life, but he did not claim to be the only, the only truth, and the only life. I am convinced that Jesus' life and words emphasize the truth about God in whatever religious garment it may be clothed."

If one subscribes to this theological view, then all men are brought into the Kingdom and the antithesis is gone. I also believe that the clergy shouldn't be involved in politics. The distinction between church as institute and church as organism should be maintained.

Missions

The mechanics of organizing missions

The Senders: World Missions Conferences and Faith Promise Offerings by Paul B. Smith; published by G.R. Welch Company Ltd., 310 Judson Street, Toronto, Ont., M8Z 1J9, 1979; 125 pages; price \$4.95. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

The Senders is a "how to" book on the organization of missions conferences and fund-raising. Dr. Paul Smith explains in painstaking detail how and when a missionary conference should be held. Ideas are given on programs, exhibition rooms, briefing of guest speakers, music, recruits.

The programs the author suggests are streamlined, sophisticated and smooth. He says that missionaries and nationals who participate in a world missions conference "should not be urged to preach sermons or expound scripture, but rather to tell the people about the work on their fields of service." The speakers must sound a positive note and shouldn't talk about the problems encountered in their work.

Dr. Smith writes: "I ask all of our guest-speakers, missionaries, nationals and singers, to be positive and optimistic. We all know there are problems. Some of them serious, but the place to discuss these is behind closed doors with small groups of people who are knowledgeable about missions. There is no place for pessimism and negativism on the main platform of a conference."

The Peoples Church in Toronto, founded by Dr. Oswald Smith and where Dr. Paul Smith is the senior minister, supports a large number of missionaries, but none receive full support. "We contribute \$1,920.00 a year toward the personal support of each Canadian couple, and we give double support to any of our own young people who have gone to the 'field' since 1967. If we are to support over five hundred workers regularly, we cannot provide for extras such as outfits, transportation, and special field needs. Our allowance for national workers varies with the country in which we live." In the home mission budget a subsidy for the Peoples Christian

School and the Peoples Ranch is included.

We can learn from Dr. Paul Smith's methodology. He has raised millions of dollars for missions. But Dr. Smith's way is not the only one. There are other tried and tested ways of raising money. I also have the impression

that Dr. Smith's detailed programming leads to manipulation. Even the speakers are told what to say and are timed to the last minute. One final comment. I can't understand why a small book of just over a hundred pages needs three forewords plus a preface.

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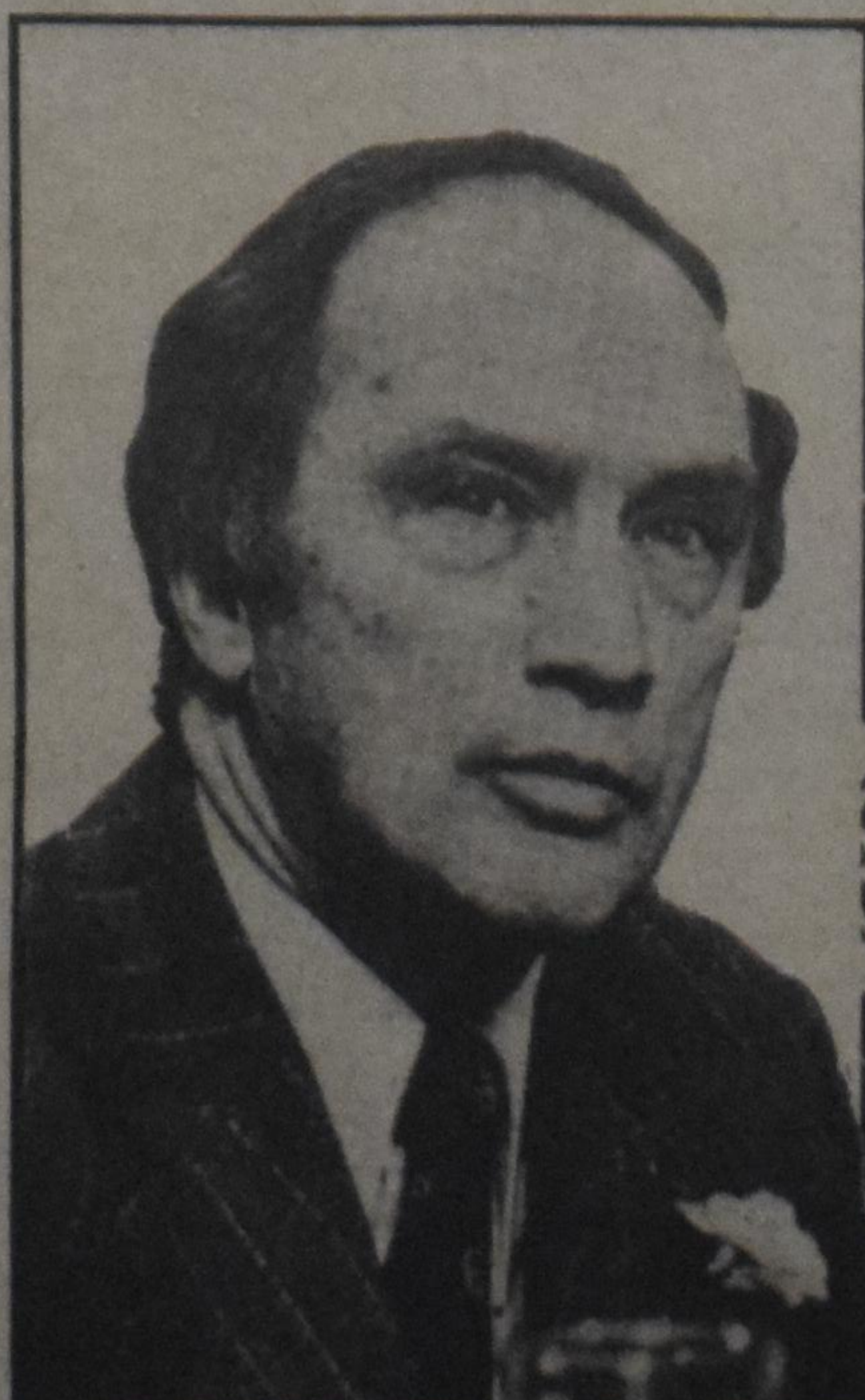
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